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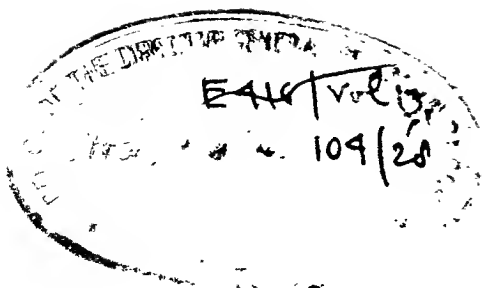
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1903
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(ARABIC MSS.)

ŞUFÎSM

Prepared by
MAULAVI ABDUL HAMID

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P R E F A C E .

THE present volume, the thirteen of the series, is the sixth dealing with the Arabic MSS. It contains notices of the MSS. belonging to the section, Asceticism and Şûfism, the most difficult branch of Islamic learning. That the subject is divine knowledge and spiritual thought is the main cause of the difficulty in the domain of Şûfism. The study of the subject of the spiritual training given by Şûfis to their novices is still continued throughout Islamic countries. The activity in study of the present subject, even in the present day and in India, is evident from the training given in the monasteries of India. In Bihar, in the present age, the Phulwari monastery is renowned as a place of instruction of novices.

The collection here catalogued is notable for comprising old MSS. specially the oldest MS. in the Library, one dated A.H. 483=A.D. 1090 (No. 825). The volume contains notices of 155 MSS., including twenty treatises contained in five MSS. of mixed content

The volume has been compiled by Maulavi Abdul Hamid, who deserves congratulations for his critical researches in connexion with several works of great importance (*vide* Nos. 825, 827, 842, 848, 849, 850, 854, 857, 859, 863, 864, 886, 898, 910, 915, 917, 918, 936, 937), and for throwing fresh light on the lives of several authors (*vide* No. 910). In No. 875 the compiler has succeeded in establishing the correct date of 'Abdarrazzâq Kâshî's death as A.H. 936, the date of his death, as given in almost all the catalogues, being A.H. 930 (see Brock. Vol. II., p. 204). In No. 923 the compiler has proved that 'Abdalqâdir Şafadî was alive in A.H. 905, and died some time before A.H. 924, while Brock. Vol. II., p. 119, on the authority of three catalogues, gives the date of his death as A.H. 726. The ten sources of the origin of the word 'Şûfi', given by the compiler with references, may be cited as evidence of the thoroughness of his research (*vide* p. 49). The other methods displayed in the previous volumes have been fully maintained in the present.

Among old and rare MSS. catalogued in this volume the following deserve special notice :—

- No. 820. A fragment of an old copy of *Kitāb as Ṣabr wa Ar Riḍā*, a very rare work on Asceticism and Ṣūfism, by Ḥārīs Muḥāsibī, a famous Ṣūfī of the 3rd century A.H. who died in A.H. 243=A.D. 857. Dated A.H. 620.
- No. 825. A very valuable and oldest copy of *Kitāb al Luma'* by Abū Naṣr as Sarraj, who died in A.H. 378=A.D. 988. Dated A.H. 483.
- No. 826. The second part of a very old copy of *Qūt al Qulūb*, a work on Ṣūfism and Asceticism, by Abū Ṭalīb al Makki, who died in A.H. 386=A.D. 996. Dated A.H. 571.
- No. 831. A reliable copy of *Manāzil as Sā'irīn*, a famous work on Ṣūfism, by 'Abdallāh al Anṣārī, who died in A.H. 481. The copy was in the use of Muḥammad bin 'Alī, an Indian Ṣūfī of the 9th century A.H.
- No. 841. A very rare abridgement of *Iḥyā' al 'ulūm*, not mentioned in any catalogue, by Yahyā bin Abīl Khair, who died in A.H. 558=A.D. 1162.
- No. 850. A unique copy of a concise commentary on *Bidāyat al Hidāyat* of Gazzālī (d. A.H. 505=A.D. 1111), by 'Abdal Qādir al Fākīhī, who died in A.H. 982=A.D. 1574.
- No. 857. A very old copy of *Kitāb at Tawwābīn*, by Ibn Qudāmah, who died in A.H. 620=A.D. 1223. The present copy was studied by several scholars in A.H. 695.
- No. 860. A very reliable copy of *'Awārif al Ma'ārif*, by Shihābaddin Suhrawardī, who died in A.H. 632=A.D. 1234. Dated A.H. 884. The present copy was studied in the 11th century A.H. by certain famous Ṣūfīs of Gujarāt.
- No. 879. An autograph copy of *Sharḥ Fuṣūṣ al Ḥikam* by Jāmī (d. A.H. 898=A.D. 1492). Written in A.H. 896.
- No. 889. An old copy of *'uqlat al Mustaʿfīz* of Muḥiaddin al 'Arabī (d. A.H. 638=A.D. 1240). Dated A.H. 773.
- No. 893. An old and valuable copy of *Riḥād As Ṣāliḥīn* of Muḥiaddin an Nawawī (d. A.H. 676=A.D. 1278). The copy was transcribed five years after the author's death in A.H. 681. The present MS. was studied by several eminent scholars under Ibn 'Aṭṭār, one of the pupils of the author.
- No. 895. An old copy of *Ḥall ar Rumūz* of 'Izzaddin al Maqdisī (d. A.H. 678=A.D. 1279). Dated A.H. 839.
- No. 907. A very old and valuable copy of *Shifā' al Asqām* of Subkī

- (d. A.H. 756=A.D. 1355), studied under the author by his son and many others.
- No. 910. An autograph copy believed to be unique of *Zubdat* at *Taşawwuf*, an exceedingly valuable work on principles of *Şûfism* by *Şhamsaddîn ad Dâmigânî*, the Minister of Persia and pupil of *Qâdî Adud* (d. A.H. 756=A.D. 1355).
- No. 911. A very correct copy of *Simt aş Şudûr*, a very rare work on *Şûfism*, by *Taqiaddin al Mauşili* (d. A.H. 797=A.D. 1394). Written by the pupil of the author.
- No. 926. An autograph copy of *Jawâmi' al Kilam*, by 'Ali *Muttaqi* (d. A.H. 975=A.D. 1567).
- No. 929. A very rare copy of extremely rare work on *Şûfism* viz. *Al Fuşûl Fathîyah*, by *Husain bin Faqih* (d. A.H. 979=A.D. 1571). Dated A.H. 1022.
- No. 937. A copy of *Husn at Tawassul*, a very rare work on *Şûfism* by 'Abdal *Qâdir al Fâkihî* (d. A.H. 982=A.D. 1575).
- No. 939. An old copy of an Arabic translation of *Faṣl al khitâb*, a reliable work on *Şûfism* in Persian. The work was translated into Arabic by *Amir Badshâh Muḥammad al Bukhârî* in A.H. 987. The present copy was transcribed in A.H. 997.
- No. 955.1. A very old copy of *Kitâb al Kunh Mimmâlâ Budda lil Muridi Minhu* of *Maḥiaddin al 'Arabi* (d. A.H. 638=A.D. 1240). Dated A.H. 778.
- No. 959.1. A copy of a very rare treatise, viz., *Ar Risalat al Makkiyah*, believed to be unique by *Quṭbaddin*, a *Şufi* of the 8th century A.H. Written in the beginning of the 10th century A.H.

The volume of the catalogue was revised by Mr. E. A. Horne and Dr. Azimuddin Ahmad. The final proofs of the same were revised and passed for the Press by me.

Imperial Library,
Calcutta, 3rd July, 1926.

J. A. CHAPMAN.

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ARABIC MANUSCRIPTS.

ASCETICISM AND ŞÛFÎSM.

No. 820.

fol. 3; lines 16; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

كتاب الصبر والرضا

KITÂB AŞ ŞABR WA AR RIDÂ'.

A fragment containing the last three foll. of an old copy of Kitâb aş Şabr wa ar Ridâ', a very rare work on Asceticism and Şûfîsm, which treats of the strict observation of the two important principles of the subject, viz., to bear patiently and accept gladly the inevitable decrees of God, whatever they may be.

Author: Abû 'Abdallâh Hârîş bin Asad al Muḥâsibî أبو عبد الله حارث بن أسد المحاسبى, a follower of the Shâfi'i School, and the most distinguished Şûfî of the 3rd century A.H., whose literary merits equal his fame as Şûfî. His authority, both as a scholar and a mystic, that is, in both branches of learning (علوم ظاهري و باطني), is attested unanimously by his biographers, Şûfis and scholars. He is called Al Muḥâsibî on account of his supreme mastery over the appetites, and his being mindful in his every act of the fear of God. He died in A.H. 243=A.D. 857; see Mir'ât al Janân, fol. 158^b; Ṭabaqât u Ibn Mulaqqin, fol. 152^a; Ikhtiyâr ar Rafiq, fol. 39^b; Kashf u Asrâr al Bayân, fol. 112; Muġmal Faşîḫi, fol. 25; Isnawî, fol. 13; Taḍkirat al Awliyâ' of 'Aṭṭâr, fol. 113^b; Nafahât., p. 56; Al Lawâqih, fol. 74; Tâj at Ṭabaqât, vol. iii, Part, ii, fol. 657; Berlin, No. 2812; Paris, No. 1913/15: Brock., vol. i, p. 198 (where A.H. 213 is a misprint for 243 as the date of the author's death).

The present work is not mentioned in Brock., who, however, vol. i, p. 198, mentions five other works of the author.

The present fragment begins abruptly thus:—

حتى لا يجب ان يكون نقصه منه شيئاً كما قال سويد بن منبجة
مغبطاً به فذلك نافلة فان زال عنه و لم يصبر الى سخط ربه فانه قد صار
الى الصبر النج *

The colophon runs thus:—

تم كتاب الصبر و الرضاء للمحاسبي و فرغ من كتابته في الثالث
عشر ربيع الآخر سنة ٢٢١ *

Written in good Naskh. Dated A.H. 621.

At the end, the following two notes are found:—

I. By Ahmad bin 'Abdallāh bin Muḥammad al Warrāq, a scholar of Egypt of the 8th century A.H. He says that, in A.H. 777, he went through the MS.:—

طالع فيه العبد الفقير الى عفو ربه احمد بن عبد الله بن محمد ...
الوراق غفر الله له و لجميع المسلمين و ذلك في مستهل رجب سنة
سبع و سبعين و سبعمائة *

II. By Muḥammad bin Mu'lim Najmaddin. He says that he also went through the MS.:—

طالع في هذا الكتاب العبد الفقير الى الله محمد بن معلم
نجم الدين *

These two notes are followed by a prayer (دعاء) designated دعاء مبارك, which begins thus:—

اللهم اني اسألك بالالف المعطوف و باسم المكفوف النج *

No. 821.

fol. 63; lines 23; size $9\frac{1}{2} \times 7$; $6\frac{1}{2} \times 4\frac{1}{2}$.

بستان العارفين

BUSTÂN AL 'ÂRIFÎN.

A work on meditation and moral precepts, based on the Qur'an, Ḥadīṣ and other religious works, such as those of jurisprudence, theology and Ṣūfism, divided into 162 Bâb.

Author: Abu'l Laiṣ Naṣr bin Muḥammad bin Ahmad bin Ibrāhīm as Samarqandī ابراهيم السمرقندي

a famous Ḥanafī scholar of his age, chiefly known as a jurist and traditionist. He studied under his father and many other Shāikhs. For the names of most of them, see Tanbīh al Ġāfilin, No. 823 below, where the present author quotes Ḥadīṣ and the sayings of others transmitted to him by his Shāikhs. Brock., vol. i, p. 196, enumerates eleven works of his. He was born in A.H. 290. The biographers differ very much as to the date of our author's death. The following six dates are given, as detailed below, viz., A.H. 373, 375, 376, 382, 383, 393. Three different dates, viz., A.H. 373, 375 and 383, are given by Ḥāj. Khāl.; see vol. ii, p. 365; vol. ii, p. 51; vol. iii, p. 136. Two dates, viz., A.H. 375 and 393, are mentioned in Berlin, vol. x, p. 381. Brock., vol. i, p. 195, gives the following three dates: A.H. 375, 383, 393. In Madinat al 'Ulūm, fol. 109, and in Tāj at traḡim (edited by Flügel), A.H. 393 is the date given. Again Flügel, in Die Classen, p. 303, gives A.H. 383; the author of Mujmal Faṣīḥi, fol. 125^b, A.H. 376; Tāj at Ṭabaqāt, vol. iv, fol. 1150, A.H. 382; and Cairo, vol. ii, p. 70, A.H. 375. The earliest biographer of our author, who died in A.H. 775, the author of Al Jawāhir al Muḍiyah, gives the year of his death as A.H. 373; see vol. ii, fol. 78; and Al Kafawī, in I'lām, agrees with him, as does also the author of Ṭabaqāt al Ahnāf (see Hand-list, No. 2452). 'Alī Qārī, in his Ṭabaqāt (see Hand-list, No. 2451, fol. 181), gives A.H. 376; but in his commentary on Shifā' (see Hand-list, No. 2250), which was composed after the Ṭabaqāt referred to above, he agrees with date given by the author of Al Jawāhir Muḍiyah; and this is also supported by the author of Ḥadā'iq al Ḥanafiyah, p. 180. In view of the agreement of the last five authors on A.H. 373=A.D. 983, we may, perhaps, accept this date in preference to any other.

Beginning:—

الحمد لله رب العالمين و العاقبة للمتقين قال الشيخ الفقيه ابو
 الميث نصر بن محمد بن ابراهيم بن الخطاب السمرقندي رحمة الله
 عليه انى جمعت في كتابي هذا فنونا من العلم ... وسميته كتاب
 البستان النخ *

For other copies of the work see Berlin, Nos. 8322-3; Wien, No. 1837; Cairo, vol. ii, p. 70; Rāmpūr, No. 50.

The work was printed in Būlāq, A.H. 1289; in Bombay, A.H. 1304; and in Calcutta, A.D. 1868.

Written in good Naskh. Not dated; apparently, 9th century A.H.

No. 822.

fol. 139 ; lines 15 ; size $8\frac{1}{4} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above.
Written in Nasta'liq. Dated A.H. 1195.

No. 823.

fol. 228 ; lines 23 ; size $12 \times 8\frac{1}{4}$; $8\frac{1}{2} \times 5\frac{1}{2}$.

تنبيه الغافلين

TANBÎH AL ĠÂFILÎN.

Another work of the preceding author on the same subject, with the addition of certain miscellaneous matter, based on the Qur'ân, Ḥadîṣ and the sayings of others transmitted to the author by his father and other *Shaikhs*, divided into 95 *Bâb*.

Beginning :—

الحمد لله الذي هدانا لهذا الكتابه قل الفقيه الزاهد ... نصر بن
محمد بن احمد بن ابراهيم السمرقندي انى لما رأيت الواجب على
من رزقه الله تعالى المعرفة في الادب و الحظ في العلم جمعت
في كتابى هذا شيئا من المواعظ الخ *

The first *Bâb* begins on fol. 2^a, thus ترك الرءاء اخبرنا
محمد بن الفصل الخ

The last chapter begins on fol. 219^a as follows :—

باب الحكايات قال الفقيه ابو الليث السمرقندي حدثنا ابي الخ *

For other copies of the work see Berlin, Nos. 8735-6 ; Wien, vol. iii, p. 268 ; India Office, No. 147 ; Alger. Nos. 872-75 ; Cairo, vol. ii, p. 151 ; Āṣafiyah Library, vol. ii, p. 1590. The work has been printed in Cairo, A.H. 1305 ; Bombay, A.D. 1884.

No. 824.

fol. 296; lines 19; size $6\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above.
Written in ordinary Naskh. Dated A.H. 1187.

Scribe: حسين بن محمد.

No. 825.

fol. 178; lines 12; size 8×6 ; $5\frac{1}{2} \times 4$.

اللمع فى التصوف

AL-LUMA' FĪ AT TAŞAWWUF.

A very valuable and the oldest known copy of the Kitāb al Luma', dated A.H. 483. This is the oldest MS. in the library but unfortunately it is imperfect.

Author: Abū Naṣr Sarrāj aṭ-Ṭūsī.

The MS. is defective at the beginning and opens thus:—

كتاب الفهم ثمانية ابواب باب مذهب أهل الصفة النخ *

An exceedingly valuable edition of the work (with critical notes, author's life, abstract of contents, glossary and indices), by R. A. Nicholson, was published in the Gibb Memorial Series, 1914.

The author, surnamed طاووس الفقرا "The Peacock of the Poor," was a great expounder of the Sufic doctrines. He was well versed in mystical theology. He died in A.H. 378=A.D. 988. For full particulars of the author and the work see Nicholson's edition. Some particulars of the author will also be found in Kashf-al Maḥjub; Taḍkirat al-Auliya; Nafahât; Safinat al-Auliya; Mirat al-Asrâr; Mirat al-Janân, etc. See also Hâj. Khal.

The following anonymous note on the title-page, apparently written in the 9th century of the Hijrah, ascribes the authorship of the work to the famous Shaikh Abū Naṣr Bishr al-Hâfi (d. A.H. 227=A.D. 841):—

كتاب الفهم لابی نصر بشر الحافى *

This wrong assertion is evidently based on a careless reading of the opening words of each Bâb in which only the *Kunyah* Abū Naṣr, and not the name, occurs: قال ابو نصر.

The writer of the note has thus mistaken Abū Naṣr (Bishr al

Hâfi) for our author Abû Naṣr (Sarrâj). Hâfi's death took place one hundred and fifty years before that of our author, and none of his biographers mentions any work by him. Moreover, our author mentions in the work several *Shaiḵhs* who lived after the death of Hâfi (see the List of *Ṣūfis* given at the beginning of Nicholson's edition).

The main object of the author in writing the work was to show by argument that the true principles of *Ṣūfism* agree with the doctrines of the *Qur'ân* and the *Ḥadīṣ*. He deals at length with the doctrines and principles of the ancient *Ṣūfis*, their moral systems, customs, supernatural powers, etc. On the whole the work supplies valuable materials for the study of the development of *Ṣūfism* in the second, third and fourth centuries of the Muhammadan era.

The work, as extant in the printed edition, consists of a *Muqaddimah* and thirteen *Kitāb*, subdivided into numerous *Bāb*. Our copy has only twelve *Kitāb*, as follows:—

The first *Kitāb*, كتاب الغم (corresponding with the second in the printed edition), in 8 *Bāb* (in the printed edition 9 *Bāb*), on fol. 1^b. The second, in 4 *Bāb*, on fol. 11. The third, in 5 *Bāb*, on fol. 17. The fourth, in 7 *Bāb*, on fol. 23^b. The fifth, in 27 *Bāb* (in the printed edition 26 *Bāb*), on fol. 34^b. The sixth, in 5 *Bāb*, on fol. 79^b. The seventh, in 12 *Bāb*, on fol. 95. The eighth, in 6 *Bāb*, on fol. 109^b. The ninth, in 6 *Bāb*, on fol. 116^b. The tenth, in 2 *Bāb*, on fol. 124^b. The eleventh, in 18 *Bāb* (in the printed edition, 32 *Bāb*), on fol. 143. The twelfth (not treated as a separate *Kitāb* in the printed edition), in 20 *Bāb*, on fol. 166.

A comparison with Nicholson's edition shows that the entire *Muqaddimah* (subdivided into 18 *Bāb*), and the first *Kitāb*, كتاب الاحوال (comprising 19 *Bāb*), occupying pp. 1-70 in the printed edition, are wanting in our copy. The last *Kitāb* in our copy, styled كتاب الاغلاط, is not treated as a separate *Kitāb* in the printed edition, but forms only a part of its last *Kitāb*, كتاب الشطحات. The last *Bāb* of the fifth *Kitāb* in our copy is treated as a separate *Kitāb*, كتاب المسائل in the printed edition. There are many other notable variants of great importance in the texts.

Of the two MSS. used by Nicholson the one which he made the basis of his edition, is dated A.H. 683, and the other, A.H. 548. In view of the fact that our MS. (dated A.H. 483) is the oldest, a comparison of it with the printed edition, and the recording of all important variants, would be a service of great value to critical students of *Ṣūfism*. Remarks on the archaic forms of spelling and on the orthographical peculiarities of the MS. would also be of great interest.

The colophon of the scribe indicating the date of transcription of our copy, viz., A.H. 483, runs thus:—

فرغ من كتابته يوم الاثنين و السابع عشر في شهر رجب سنة ثلاث
و ثمانين و اربعمائة *

Written in fair bold Naskh.

No. 826.

fol. 218; lines 23; size $9\frac{1}{2} \times 6\frac{1}{2}$; 8×4 .

الجزء الثاني من قوت القلوب في معاملة المحبوب

AL JUZ' AŞ ŞÂNÎ MIN QŪT AL QULŪB FÎ MU'ÂMALÂT AL MAHBŪB.

The second part of a very old copy, dated A.H. 571, of Qût al Qulûb. a work on Şûfism and asceticism, dealing with religious duties, mystical principles and moral precepts, as well as the system and observances of Şûfism. The author expounds with special care the philosophical principles involved. As the author of Faşl al Khiṭâb (see Persian Hand-list, No. 1386), fol. 33^a, observes in the quotation which follows, the present work is recognised by Şûfis and scholars as the most useful composition produced on the subject up to that time:—

قالوا لم يصنف مثله في الاسلام في دقائق الطريقة و لمؤلفه رحمة الله
كلام في هذه العلوم لم يسبق الى مثله *

Al Ġazzâlî (*d.* A.H. 511=A.D. 1111), in Iḥyâ' al 'Ulûm (see Nos. 833-36 below), borrowed materials from the present work.

The present second volume contains the last 16 Faşl, viz., 32-47. A complete copy of the work is mentioned in Berlin, No. 2816, together with a full description of the contents. An index of the contents of the present copy, written on different paper in a later hand, is attached at the beginning.

Author: Abû Tâlib Muḥammad bin 'Alî bin 'Aṭiyah al Makki al Hârîşî ابو طالب محمد بن علي بن عطية المكي الحارثي, a famous Şûfî of Mecca. He was a disciple of Abu'l Ḥasan Muḥammad bin Aḥmad bin Sâlim Başrî to whom he refers on fol. 183^b thus:—

و كذلك شيخنا ابو الحسن بن سالم يقول اذا اعطيت حقه من
الشبع ... فجمعت بك النفس الى الهلكة و اذا منعت حقه من الشبع
قصرت كل جارية عن حظها فاستقام القلب بذلك و اعتدل *

He died in Baġdād, A.H. 386=A.D. 996. See *Mir'ât al Janân*, fol. 233^b; *Nafaḥât*, p. 135; *Tâj at Ṭabaqât*, vol. iv, part ii, fol. 1210; *Faṣl al Kḥiṭâb*, fol., 277^b; *Mujmal Faṣiḥi*, fol. 128^a.

Beginning:—

الفصل الثاني و الثلاثون فيه شرح مباني الاسلام و هي خمسة
ذكر فضائل الطهارة و ما يقال عند غسل كل عضو من الاذكار اول ذلك ان
يتوضأ قاعدا مستور العورة و ان لا يكون الماء متمسكاً *

The work ends with the 47th Faṣl which begins thus:—

الفصل السابع و الاربعون فيه كذب تفصيل الحرام من الشبهة و فضل
الكلال و ذم الشبهة *

The colophon, which is not fully legible, runs thus:—

الحمد لله رب العالمين و على الله على سيدنا النبي العربي و على
آله و اصحابه و اتباعه اجمعين و سلم سليماً... فرغ... سنة احدى و سبعين
و خمس و خمسمائة اللهم اغفر لمصنفه و لصاحبه و كاتبه و لوايديهم اجمعين *

For other copies of the work see Berlin, *loc. cit.*; Râmpûr, No. 261.

The work was printed in Cairo, A.H. 1310. A printed copy of the work is mentioned in *Āṣafiyaḥ Library*, No. 989.

Written in good Naskḥ.

The name of the scribe is undecipherable. Foll. 69-95, which are also written in Naskḥ, are supplied in a later hand.

" The MS. was at one time in the possession of one Muḥammad bin 'Abdallaṭif, a scholar of the 9th century A.H., as it appears from his autograph note on the title-page which runs, thus:—

كتاب قوت القلوب و معاملة المحبوب تصنيف الشيخ الكبير الشهير
ابي طالب المكي من نعم الله على عبده محمد بن الشيخ عبد اللطيف
اخرتم له بالخير النعم *

One Muḥammad Nāfi', in his note on the title-page says, that in A.H. 1192, he purchased the present MS. through Mir 'Ināyatallāh.

No. 827.

foll. 308; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

روضة العلماء

RAUDAT AL 'ULAMĀ'.

A work containing a collection of religious, mystical and moral instructions, based on the Qur'ān, Ḥadīṣ and sayings of the Šūfis and others. The work is divided into 98 *Bāb*, which are fully described in Berlin, No. 8860.

Author: Abu'l Ḥasan 'Alī bin Yaḥyā bin Muḥammad Az Zanda-
vaisitī al Bukhārī al Mubtaḡī بن محمد الزندوبندي البخاري المتبغى
Hāj. Kḥal., vol. iii, p. 505, and Berlin, No. 8860,
record the author's name as Abū 'Alī Ḥusain bin Yaḥyā; but the
author of Al Jawāhir al Muḍīyah, vol. ii, fol. 128^b, emphatically states
that his name was 'Alī bin Yaḥyā, thus: *و قلت اسمه علي بن يحيى*.
This rendering is supported by the Isnād of the present work, quoted
below, which is identical with that found in the copy noticed in
Būhār Lib. Cat., vol. ii, No. 121:—

الحمد لله رب العالمين و الصلوة على خير خلقه محمد و آله و صحبه
اجمعين يقول ابو اسمعيل احمد بن محمد نصر العلوي الكدادي البخاري
عفي الله تعالى عنه اخبرني لجميع كتاب روضة العلماء جدي ... ابو
المعالي اشرف بن ابي بكر الحسيني الكدادي رحمة الله عليه اجازة في
سنة اربع و ستين و خمسمائة ... قال اخبرنا الشيخ الامام الزاهد شمس
الاسلام ابوبكر بن محمد بن فضل الزرنجى فيما كتب لى في سنة ثمان
و خمسمائة قال الشيخ الزاهد الوالد قال اخبرنا الشيخ الفقيه الحاكم ابو نصر
بن محمد بن عيسى البلودي رحمة الله عليه قال اخبرنا الشيخ الفقيه
الزاهد ابو الحسن علي بن محمد الزندوبستى رحمة الله عليه *

It is evident from the fact, that throughout the work the author is
referred to, sometimes as *قال الفقيه رحمة الله* (the preceptor or jurist
said May God have mercy on him), and sometimes as *قال رحمه الله*
(he said May God have mercy on him), that the work was arranged
by some one after the author's death—probably by his pupil, Abū Naṣr
bin Muḥammad bin 'Isā, who, in the Isnād quoted above, refers to
the author in similar terms (*فقيه رحمة الله عليه*).

The date of the author's death is not mentioned in Hāj. Kḥal.,

nor in Berlin, No. 8860. In *Al Jawâhir al Muḍiyah*, the author is noticed as a Ḥanafî scholar; but nothing is said as to the century to which he belonged. Dr. Hidâyat Ḥusain, in *Bûhâr Lib. Cat.*, vol. ii, No. 121, on the strength of a date. A.H. 508, mentioned in the Isnâd, observes that the author flourished before that date. The fact that, in the chain of narration, there are two persons intermediate between our author and the scholar to whom the work was transmitted in A.H. 508, and a careful examination of the MS. elicit the following information as to some of the author's contemporaries and teachers, from which it is clear that our author belonged to the latter part of the 4th century A.H.

(i) Our author refers, in the passage (fol. 33^a) quoted below, to Abû Bakr Ismâ'ilî, a reliable traditionist, who died in A.H. 371=A.D. 981; see Ḥuffâẓ, vol. iii, p. 159; and states that he personally received certain religious instruction from him:—

قال رحمه الله سمعت الشيخ الإمام أبابكر اسمعيلي يحكي عن الحسن البصري انه جلس للامة فلما فرغ قام اليه شاب الخ *

(ii) From the above-mentioned Abû Bakr Ismâ'ilî he received a Ḥadîṣ, which he quotes on fol. 248^a, as follows:—

قال رحمه الله وحدثنا الامام ابوبكر الاسماعيلي املاءً باسناد له عن نافع ابن عمر قال لما نزلت هذه الآية وهو قوله مثل الدين ينفقون اموالهم بغير حساب الى اخر الآية قال رسول صلى الله عليه وسلم رب زدامتي فنزلت هذه الآية من ذا الذي يقرض قرضاً حسناً فيضاعفه له اضعافاً كثيراً قال رسول الله صلى الله عليه وسلم زدامتي فنزلت انما يوفى الصابرون ... اجرهم بغير حساب *

(iii) Again, on fol. 285^a, he refers as follows to a saying which fell from the lips of Ṣufî Abu'l Qâsim (d. A.H. 378=A.D. 988; see *Nafahât*, p. 139):—

قال رحمه الله وسمعت ابا القسم الصوفي يقول اول شئ خلقه الله تعالى خلق ذرة بيضاء *

(iv) It is clear from the following passage (fol. 33^b) that our author studied under Abu'l Ḥasan 'Alî bin 'Abdallâh at Ṭarṣûsi (d. A.H. 382=A.D. 992; see *Ansâḥ u Sam'ânî*, fol. 222^b):—

قال رحمه الله قرأت علي ابي الحسن على بن عبد الله الطرسوسي
قال كان بعض الصالحين يغسل موتى الصوفية فقال غسلت ميتاً يوماً و
ادرجته في كفذه فسمعت هائفاً من زاوية البيت ... يقول انه غسل باطنه
في حيوته و انت غسلت ظاهره بعد وفاته فاجتمع الغسلان فصارت نوراً على
نور النجم *

Beginning:—

اشكر الله تعالى كثيراً واسبحه بكرة و اصيلاً ... اما بعد فاني قد صنفت
هذا الكتاب و اصليته مراراً علي اصحاب و كان خالياً عن مسائل الفقه و
الحكم و الامثال فسألني بعض اهل العلم ممن قد ابتلي بالجلوس
في العامة ايد هم الله بان اصنفه ثانية..... فاصغيت لهم ابقاهم الله
تعالى اذنني..... و صنفته كتابي هذا ... و سميته كتاب روضة العلماء ...
و كان اسمه الاول روضة المذكرين *

The author gives us to understand in the preface that the present work is an enlargement of his former work, *Rauḍat al Muḍkkirîn*.

Some one in the following note on the title-page has erroneously ascribed the authorship of the work to Abû Ismâ'il Aḥmad bin Muḥammad bin Naṣr al 'Alawî:—

كتاب روضة العلماء تصنيف الشيخ العلامة و الحبر البحر الفهامة ابو
اسماعيل احمد بن احمد بن نصر العلوي الحنفى غفر الله له و لجميع
المسلمين *

For other copies of the work see Berlin, No. 8860; Bûhâr, Lib. Cat., No. 121; Râmpûr, Nos. 156-57, of date A.H. 771, Râmpûr, No. 156, of date A.H. 771, being the oldest copy known to us.

Written in fair Naskh. Dated A.H. 1097.

In A.H. 1255 the MS. came into the possession of one 'Abdarraḥîm al Qandahârî, an Indian scholar of the 13th century A.H. See the note on the title-page, which runs thus:—

قد وقع هذا الكتاب بفضل الله الكريم في ملك عبد الرحيم القندهاري
فقاه الله الباري سنة ١٢٥٥ هـ *

No. 828.

fol. 114; lines 33; size $13\frac{1}{2} \times 8$; $10 \times 5\frac{1}{2}$.

الرسالة القشيرية

AR RISÂLAT AL QUSHAIRÎYAH.

A very old copy of a well-known work on Şûfism and asceticism, containing a full description of the mystical principles and practices of the Şûfis. In the first *Bâb* of the work, the author refers to 82 eminent Şûfis, giving a brief account of their views on theological dogma, from which he draws the conclusion that their views are the same as those of orthodox Muhammadans (اعمل السنّة و الجماعة), and that the Şûfis, like them, are true believers in Islâm. The present work, which is chiefly based on the Qur'an, Ḥadîṣ and sayings of the Şûfis, is regarded as a standard work on the subject, and is referred to as such by Şûfis and scholars of the author's and of succeeding ages. It is divided into 54 *Bâb*, which are fully described in Berlin, No. 2822. The work was composed in A.H. 438.

Author: Abu'l Qâsim 'Abdalkarim bin Hawâzin bin Talḥa bin Muḥammad al Qushairî محمد بن عيسى بن هوازن بن طلحة بن محمد بن قشيري, known as Al 'Ustâd (الاستاذ), a prominent Şûfî scholar and author of the 5th century A.H. He is specially known for his merit in the Qur'anic branches, tradition, philology, jurisprudence, theology and mystical branches of learning: and is the author of numerous works on these subjects, 13 works, in all, being enumerated in Brock., vol. i, p. 432. Besides the 13 works referred to above, a very rare work of the author, viz., Kitâb al Mi'râj is found in the Library; see Hand-list No. 2269. Our author was a follower of the Shâfi'î school, and adhered to the Ash'arî school of theology. He was born in Khurâsân, A.H. 376. He lost his father, while still a child; but he had an innate love of learning, which prompted him to leave Khurâsân for Ni-hâpûr, where fortunately he fell in with Şûfî Abû 'Alî ad Daqqâq, on whose advice he studied different branches of Islamic literature under the following eminent scholars, among others:—

- (i) Abu'l Qâsim Al Aimâni, a philologist of the 4th century A.H.
- (ii) Ḥâkim (d. A.H. 405=A.D. 1014; see Lib. Cat., vol. v, part i, pp. 105-6).
- (iii) Ibn Fûrak (d. A.H. 406=A.D. 1015; see Lib. Cat., vol. v, part ii, No. 373), who is quoted by our author on fol. 52^b of the present work, thus: أخبرنا الإمام أبو بكر محمد بن الحسن ابن فورك رحمه الله الخ.

- (iv) Abū Ishāq al Isfirā'inī (*d.* A.H. 418=A.D. 1027 ; see Isnawī, fol. 24), who is also quoted on fol. 98^a, thus : *وكان الاعمام ابو اسحاق الاسفرائيني يقول الخ*.
- (v) Abū Bakr Muḥammad at Ṭūsī (*d.* A.H. 420=A.D. 1029 ; see Isnawī, fol. 300).
- (vi) Abū Nu'aim al Iṣfahānī (*d.* A.H. 430=A.D. 1038 ; see Lib. Cat., vol. v, part ii, p. No. 437).

After a thorough study of Islamic literature, our author placed himself for spiritual training under the above-mentioned Şūfī Abū 'Alī Ad Daqqāq, who was so greatly impressed by our author's devotion to spiritual learning that he gave him his own daughter in marriage. After Abū 'Alī's death, in A.H. 405=A.D. 1014, our author adopted as his spiritual guide the Şūfī Abū 'Abdarrahīmān as Sulamī (*d.* A.H. 412=A.D. 1021). These two Şūfis are the chief authorities quoted in the present work. The wonderful genius of Quṣṣairī earned for him a great reputation among the Şūfis, who conferred upon him the title of Al Ustād, which had formerly been borne by Abū 'Alī. He died in Nishāpūr, A.H. 465=A.D. 1074, and was buried near the tomb of his father-in-law. He left behind him a large number of pupils and disciples, and the following six sons who were also reputed for their piety and literary knowledge :—

- (i) Abū Naṣr 'Abdarrahīm (*d.* A.H. 514=A.D. 1120 ; see Isnawī, fol. 373).
- (ii) Abū Sa'd 'Abdallāh (*d.* A.H. 477=A.D. 1084 ; See Isnawī, fol. 380).
- (iii) Abū Maṣṣūr 'Abdarrahīmān (*d.* A.H. 482=A.D. 1089 ; see Isnawī, fol. 380).
- (iv) Abū Sa'id 'Abdalwāḥid (*d.* A.H. 494=A.D. 1100 ; see Isnawī, fol. 380).
- (v) Abu'l-Faṭḥ 'Abdallāh (*d.* A.H. 521=A.D. 1127 ; see Isnawī, fol. 381).
- (vi) Abu'l Muẓaffar 'Abdalmun'im (*d.* A.H. 532=A.D. 1137 ; see also Isnawī, fol. 381).

For our author's life see *Mir'āt al Janān*, fol. 264 ; *Subkī*, vol. iv, fol. 161 ; *Isnawī*, fol. 378 ; *Ibn Mulaqqin*, fol. 61^a ; *Kashf u Asrār al Bayān*, fol. 112 ; *Ṭabaqāt al Mufasssirin*, fol. 53^b ; *Nafahāt*, p. 354 ; *Mujmal Faṣiḥi*, fol. 151^b ; *Br. Mus. Suppl.*, No. 227 ; De Slane's translation of *Ibn Khallikān*, vol. ii, p. 152.

Beginning :—

قال الاستاذ جمال الاسلام ابو القاسم عبد الكريم بن هوازن القسيري
..... الحمد لله الذي تفرد بجمال ملكوته وتوحد بجمال جبروته الخ *

After fol. ii, certain foll. containing a portion of the first *Bâb* and the beginning of the 2nd *Bâb* (corresponding to foll. 37-66 of No. 829 below) are missing.

The MS. is undated; but the paper, handwriting, and general condition of the MS. suggest that the present copy was transcribed not later than the 5th century A.H. Foll. 1-18 are written in a later hand, apparently of the 7th century A.H.

For other copies of the work see Munich, No. 136; Wien, No. 1890; India Office, No. 598; Paris, No. 1830; Berlin, Nos. 2822-23; Bodl., vol. i, No. 325; Br. Mus. Suppl., No. 227; Rampûr, Nos. 147, 148, 149.

The work was printed in Cairo, A.H. 1248 and again in Bûlâq, A.H. 1284. A commentary on the present work along with the text was printed in Cairo, A.H. 1304; see for a copy the same Âşafiyah Library, p. 378.

No. 829.

foll. 236; lines 21; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the same, beginning with the following Isnâd, thus:—

قال حدثنا الشيخ الإمام قطب الدين أبو مطيع عبد الرافع بن عبد الرحمن بن عبد العزيز مد الله في انفسه قال حدثنا والدى الشيخ الإمام أبو سعيد عبد الرحمن بن عبد العزيز بن محمد بن عبد السلام العليمي قال حدثنا الشيخ الإمام الأستاذ الأجل جمال الإسلام ناصر السنة وقامع البدعة أبو القاسم بن هوازن بن طلحة القشيري رحمة الله الحمد لله الذي تفرد بجلال ملكوته الخ *

The MS. is dated, A.H. 1033; and is therefore a later transcription of the copy bearing the Isnâd quoted above, which tells us that the work was transmitted to some pupil of his by Abû Muṭî', a scholar of the 6th century A.H.

A note on the margin of the last fol. runs thus:—

بلغ مقابلة على نسخة صحيحة متعددة وهي نسخة العارف الحسين بن محمد بن الحسين الملك الغساني الجباني المدفون بمدينة حبش المعمية ... في مجالس متعددة ... آخرها ... سنة ١٠٣٦

The present note tells us that, in A.H. 1036, the present MS. was compared with a reliable copy of the work belonging to Ḥusain, the last king of the Rasulid dynasty in Yaman; see Lane Poole, p. 99.

Written in fair Naskḥ. Dated Ṣan'â' (in Yaman), A.H. 1033

No. 830.

fol. 306; lines 15; size $11\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{2} \times 4\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above. Written in beautiful Naskḥ, within gold-ruled borders. The first two foll. are fully illuminated; and there is a frontispiece.

Written in fair Naskḥ. Not dated; apparently, 12th century A.H.

No. 831.

fol. 46; lines 13; size $8\frac{1}{2} \times 5$; 6×3 .

منازل السائرین

MANÂZIL AS SÂ'IRÎN.

A very reliable work, generally regarded as authoritative by the Šūfis, dealing with the 100 stages of mystical development. The work is arranged in the following ten parts, each of which is subdivided into several *Bâb*: (i) بدایات. (ii) ابواب. (iii) معاملات. (iv) اخلاق. (v) النسيات. (vi) اودية. (vii) احوال. (viii) رلانات. (ix) حقائق. (x) النسيات. Qurānic verses are quoted in support of the subject-matter of each *Bâb*. For a full description of the contents see Berlin, No. 2826. The author refers in his preface to the statement of the eminent Šūfi Abû Bakr Kattân (*d.* A.H. 322=A.D. 933) to the effect that there are altogether 1,000 stages in mystical development (ان بين العبد والحق الف مقام من نور وظلمة); but claims that these are all embraced in the 100 principal stages referred to above.

We are also told in the preface that the work was composed at the request of the people of Harât.

Author: 'Abdallâh bin Muḥammad bin Aḥmad bin 'Alî bin Ja'far bin Maṣṣûr bin Matt bin Zaid bin Khâlîd al Anṣârî محمد بن عبد الله بن منصور بن مٲ بن زيد بن خالد الانصاري.

the most prominent Šūfi and Ḥanbali scholar of the 5th century A.H., who

traced his descent from Zaid, commonly called Abû Ayyûb al Anṣārī, a companion of the Prophet. He was highly esteemed both as Ṣūfī and scholar by kings, nobles and contemporary scholars. In A.H. 430, he was granted a special interview by the Sultān Mas'ūd bin Maḥmūd (A.H. 421-432=A.D. 1038-1075), when on a visit to Harāt. In A.H. 462, he was invested with a *Khil'at* (خلعت) by the Caliph Qā'imbillāh (A.H. 422-467=A.D. 1031-1075). Again, in A.H. 474, the author was invested with a *Khil'at* and the title of *Shaikh* al Islām by the Caliph Muqtadirbillāh (A.H. 467-487=A.D. 1075-1094). He is generally referred to, by this title, by Jāmi in *Nafahāt*. He was a disciple of Abu'l Ḥasan *Kharqānī* (d. A.H. 425=A.D. 1033; see *Mujmal Faṣiḥī*, fol. 139), the famous Ṣūfī of the 5th century A.H. *Ibnu'l Jawzī* (d. A.H. 597=A.D. 1200) tells us that the author was born in A.H. 395; but according to the author's own statement, contained in *Nafahāt*, p. 371, he was born in A.H. 396, at Quhandiz, a city in Harāt. In his early life he devoted himself equally to the literary branches of learning and to Ṣūfism, studying under several teachers and professors of *Nishāpūr*, *Bastām* and *Tūs*, and receiving spiritual training from the Ṣūfis of those places. We are told by his biographers that, after his thirtieth year, our author was chiefly known for his devotion to mystical learning. His growing reputation aroused the jealousy of the Ṣūfis of Harāt, who involved him in a series of troubles. In A.H. 438, they gave out to the public that his mystical dogmas were contrary to Islamic doctrines; and he was ordered to leave Harāt, but in A.H. 439 he was recalled by the Governor. Again, in A.H. 458, the Ṣūfis of Harāt complained against his mystical theories to Sultān Alap Arsalān (A.H. 433-465=A.D. 1063-1072), who ordered him to leave Harāt, but when he realised that the complaints against him were inspired by jealousy, the Sultān cancelled the order. Lastly, in A.H. 478, *Nizām al Mulk* (d. A.H. 485=A.D. 1092; see *Lib. Cat.*, vol. x, p. 11) the well-known Prime Minister, misunderstanding the mystical views of our author, banished him once more from Harāt; but, in A.H. 480, he was honourably recalled by the *Nizām*. He died in Harāt, A.H. 481=A.D. 1088; see *Ṭabaqāt Ibn Rajab*, foll. 35-48; *Mir'āt al Janān*, fol. 275; *Nafahāt*, p. 371; *Mujmal Faṣiḥī*, fol. 546; *Ṭabaqāt al Mufasssirin*, fol. 386; *Brock*, vol. i, p. 433; *Rieu*, *Persian Catalogue* vol. i, p. 35. A separate biography of the author by 'Abdal Qādir ar Ruḥāvi, with the title of *Al Mādih Wa Al Mamdūh*, is mentioned in *Ibn Rajab*. The author of *Tāj at Ṭabaqāt*, vol. v, part ii, fol. 735, wrongly refers to our author's death in A.H. 480.

Besides the present and ten other works mentioned in *Brock*, *loc. cit.*, the following five works of the author are mentioned in *Ibn*

Rajab: (i) كتاب الفاروق. (ii) مناقب الامام احمد. (iii) كتاب علل المقامات. (iv) مجالس التذكير. (v) تفسير القرآن.

Beginning:—

الحمد لله الواحد الاحد القيوم الصمد وبعد فان جماعة من الرافضيين
فى الوفوف على منازل السائرين ... من اهل هرة ... ظل على مسائلهم
اياماً زماناً ان ابين لهم في معرفتها بياناً النج *

Several scholars have written commentaries on the present work.
See Hāj. Khal., vol. vi, pp. 129-30.

For other copies of the work see India Office. No. 599; Cairo, vol. vii, p. 556; Berlin, No. 2826-7; Wien, Nos. 1891-2; Br. Mus., No. 753. For a very reliable text. *cf.* that contained in the commentary by ‘Abdarrazzāq al Kāshī (*d.* A.H. 736=A.D. 1336; see No. 875 below), who tells us, in the preface of his commentary, quoted in India Office, No. 600, that he found many variants in the various copies of the work which he examined, but that fortunately he succeeded in obtaining a copy studied under the author himself, the text of which he incorporated in his commentary.

Written in fair Naskh. Dated A.H. 839.

Scribe: صدر الدين بن محمد.

The title-page bears the following autograph note of Ṣūfī Muḥammad bin ‘Alī, which indicates that the MS. was for some time in his possession:—

من ممتلكات العبد الفقير الى الملك الوالي محمد بن شيوخ عتي
الملقب بشرف الدين الهمداني عفي الله عنه ذنوبه وستر عيوبه *

This note is followed by his seal, which contains the following Persian verse:—

بمهر مهر نبي و بحقق شاه ولي
ببخش جرم و گناه محمد بن علي

This Muḥammad bin ‘Alī was an Indian Ṣūfī of the 9th century A.H. In A.H. 781, he and his father, ‘Alī (*d.* A.H. 786=A.D. 1384), settled in Kashmīr, whose ruler, Iskandar Shāh (A.H. 796-819=A.D. 1393-1416), became a disciple of the present Ṣūfī, and whose Minister, a Hindū named Basant, accepted Islam under the Ṣūfī's spiritual influence, and was afterwards known as Malik Saifaddin. See Taḍkira i ‘Ulamā’ i Hind. p. 219.

The title-page also bears the following prayer:—

درمیان نماز سنت صبر و نماز فرض روی بدست راست کند و سه نوبت
بگوید 'القهار و قوت کند دیگر روی به پس پشت کند و همچنین سه نوبت
بگوید 'القهار و قوت کند به پس پشت دیگر روی بدست چپ همچنین
که آن روز الله سبحانه تعالی مهمات او کفایت فرماید انشاء الله بخدمه و کرمه *

Four 'Arḍidāhs, the earliest of which is dated, A.H. 1066, are also found on the title-page.

No. 832.

fol. 13; lines 31; size $11\frac{1}{2} \times 5\frac{1}{2}$; 4×3 .

The Same.

Another copy of the same. Written in good Naskh. Not dated; apparently, 11th century A.H. The handwriting of the present MS. is identical with that of MS. No. 873 below, the scribe of which is Nûraddin Abu'l Wadâd.

No. 833.

fol. 133; lines 13; size 12×7 ; 9×3 .

احیاء علوم الدین

IḤYÂ' U 'ULÛM AD DÎN.

A beautiful copy (in four volumes) of Iḥyâ' u 'Ulûm ad Dîn, a comprehensive work on Sûfism and asceticism, as well as Islamic doctrine in general, the author referring throughout to the Qur'ân, Ḥadiṣ, Sûfis, Jurists, Theologians and Philosophers, and devoting special attention to an exposition of the philosophical principles of the subject. The work is held in such repute as a standard work on the subject that it is the opinion of eminent doctors of Islam that if all other works were to perish, the whole body of Islamic doctrine and mystical teaching could be restored from the present work alone. Muḥammad Pârasâ (*d.* A.H. 822 = A.D. 1419), a famous Sûfî of the 9th century A.H., and the author of Faṣl al *Khiṭâb*, tells us, in the following passage on fol. 33^a of Lib. 1 copy, Hand-list, No. 1368, that our

author borrowed his methods and materials from Qût al Qulûb (No. 826 above) : وقد تتبع كلامه (ابوطالب عكي) الأعمام حجة الإسلام في تأليف احياء العلوم.

Ibn. Hajar (*d.* A.H. 852=A.D. 1449; see Lib. Cat., vol. v. part i, No. 159) and 'Irâqî (*d.* A.H. 806=A.D. 1403; see Lib. Cat., vol. v, part ii, No. 442), each made a collection of the Ḥadīṣ referred to in the present work, giving in every case the Isnâd and suitable references to other works of Ḥadīṣ. Ibnu'l Jawzî (*d.* A.H. 597=A.D. 1200; see Lib. Cat., vol. x. No. 512), in his two works, I'lâm al Iḥyâ and Minhâj al Qâṣidîn, criticised the present work. His criticisms were replied to by contemporary scholars; and Yâfi'i, in his Ir-hâd, foll. 36-39, (see No. 908 below) has refuted certain Šūfis, who criticised the present work. The work is divided into four Rubu', or parts: (i) العبادات; (ii) المعاديات; (iii) الملكات; (iv) المنجيات. Each part is subdivided into 10 *Kitâb*, and each *Kitâb* again into several *Faṣl*. The present copy is divided into four volumes, each volume containing one part. The present volume contains Part I, viz., العبادات.

Author: Abû Ḥamid Muḥammad bin Muḥammad al Ġazzâlî.¹

أبو حامد محمد بن محمد الغزالي

He is surnamed Zâinaddin at Tûsî, and is known by the title of Ḥujjat al Islâm. An eminent scholar of the Shâfi'î school, and famous as philosopher, theologian, jurist and exponent of Šūfism, he is known in Europe by the name of Al-Ġazalî, and is the subject of innumerable notices both by eastern and western Orientalists of the past and of the present day. He was born in Tûs, in A.H. 450; not in 441, as stated by Huart, History of Arabic Literature, p. 265. He lost his father in his boyhood; and was placed under the care of a Šūfi friend of his father, who entered him in a Madrasah of Tûs, where he received his early education under Zâdaqânî. Love of learning impelled Ġazzâlî to leave home; and he first visited Jurjân, where he studied under Abû Naṣr Isma'il and some others. Thereafter, he proceeded to Nishâpûr, where the famous professor of Niẓâmiyah Madrasah, 'Abdalmalik Imâm al Ḥaramain (*d.* A.H. 478=A.D. 1085; see Lib. Cat., vol. x. No. 493), took a keen interest in his education. Ġazzâlî attended his lectures for a considerable period, and completed his studies under him. He proved himself a master of jurisprudence by composing a work on that subject, Al Mankhûl.

¹ The present spelling of the word is preferred to that of Ġazzâlî, on the high authority of Ikhtiyâr ar Rafi'î, fol. 28a, where we read:—

والغزالي تلميذ العين المعجزة ونسبته الزاني وبعد الالف لام و هذه النسبة الى العزال على عادة اهل خوارزم و جرجان فانهم نسبون الى القصار القصارى ...
و قبل الزاني مختلفه ... و هو خلاف المستور *

for a copy of which see Hand-list, No. 769. As we are told by Ibn Mulaqqin, fol. 77^a, Ġazzâlî submitted *Al Mankhûl* to his teacher, Imâm al Ĥaramain, who made the following encouraging remarks on the work: *انا حي فبلا صبرت حتى اموت لان كتابك غطي على كتابي*.

.. Ġazzâlî became known throughout Nishâpûr as a profound scholar; and, on the death of Imâm al Ĥaramain, in A.H. 478, the authorities appointed him professor of Nizâmîyah Madrasah in his place. After a few years' service in the Nizâmîyah Madrasah, he was summoned in A.H. 484, by the Nizâm al Mulk of Baġdâd (see Lib. Cat., vol. x, No. 493) to be Principal of the Nizâmîyah College there: and his success in several debates with eminent scholars of Baġdâd, together with the fame of his lectures, won for him the highest reputation as a scholar throughout the Muslim world. In A.H. 488, he resigned his post in order to devote himself to Şûfism, the love of which had been placed in his heart by *Shaiḡh* Abû 'Alî Fârmudî (d. A.H. 477=A.D. 1084; see *Mir'ât al Janân*, fol. 272^b), under whom he received his early spiritual training. He first performed the pilgrimage to Mecca; and afterwards went to Syria, where he settled in Damascus for nearly 10 years, and adopted Şûfî Abû Naṣr bin Ibrâhîm, who died after A.H. 490, as his *Shaiḡh* for spiritual training. The present work (*Ihyâ'*), along with others, was composed in Damascus, and earned for its author the title of *سيد المصنفين* (the lord of authors); see *Irshâd*, No. 908 below. Ġazzâlî, later on, visited Cairo and Alexandria; and afterwards returned to his native place (Tûs), where he founded a Madrasah for the scholars and a Monastery for the Şûfis, and having renounced all other works, passed the rest of his life in teaching the Qur'ân and holding sittings for his students and disciples. He is the author of more than 100 works, of which 64 are enumerated in Brock., vol. i, p. 419. As regards two of the works mentioned in his list, viz., *Al Maḡnûn Bihi 'An Ġairi Ahlihî* and *As sirr al Maktûm*, Ġazzâlî's authorship is emphatically denied by Isnawî, fol. 343. He died in A.H. 505=A.D. 1111. See Isnawî, *loc. cit.*; Ibn Mulaqqin, fol. 77; *Ikhtiyâr ar Rafiq*, fol. 110; *Mir'ât al Janân*, fol. 287^b; *Nafahât*, p. 422; *Mujmal Faṣiḡhî*, fol. 159; *Subkî*, vol. iv, fol. 210-16; *Mu'jam al Bulḡân*, vol. iii, p. 560; *Kashf u Asrâr al Bayân*, fol. 182; *Tâj at Ṭabaqât*, vol. vi, part i, fol. 295; *Aṭ Ṭabaqât al 'Aliyah* (see foll. 122-25 No. 959/5 below); Gosche, *Über Ġazzâlî's Leben und Werke*, in *Abhandlungen der Berliner Akademie*, 1858, pp. 239-311; Munk, *Mélange de philosophie*, p. 336; Schefer *Chrestomathie Persane*, vol. ii, p. 212; Huart, *History of Arabic Literature*, p. 263; Nicholson, *Literary History of Arabs*, p. 338; Macdonald, *Development of Muslim Theology*, pp. 215-211; Z.D.M.G., vol. vii, p. 172.

Beginning:—

الحمد لله تعالى أولا حمدا كثيرا طيباً النخ *

For other copies of the work see Berlin, Nos. 1679-1706; Wien, No. 1656; Leid, No. 2146; Br. Mus. Suppl., No. 173-4; Br. Mus., Nos. 854-8; Cairo, vol. ii, p. 62; Alger, Nos. 554-8; India Office, Nos. 602-10; Badl., vol. i, Nos. 287, 295; Râmpûr, No. 253; Âsafiyah, Nos. 1-3.

The work has been printed in Bûlâq, A.H. 1289, and in Cairo, A.H. 1306; also lithographed in Lucknow, A.D. 1864.

No. 834.

fol. 208; lines 31, size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. II.

Continuation of preceding volume; contains the second part of the work. It begins thus:—

• الحمد لله الذي احسن تدبير الكائنات النخ •

No. 835.

fol. 164; lines 31; size 12×7 ; 9×5 .

Vol. III.

Continuation of above: contains the third part of the work. It begins thus:—

• الحمد لله الذي يتكبر دون ادراك جلاله القلوب النخ •

No. 836.

fol. 376; lines 13; size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. IV.

Continuation of above: contains the fourth part of the work. It begins thus:—

• الحمد لله الذي بتكميده يستفتح الكتاب النخ •

All these four volumes are written in beautiful Naskh, within gold-ruled borders. Each volume bears a frontispiece. All the chapter headings are illuminated, in a great variety of colours.

Scribe : درویش محمد ابن بافی محمد.

From a seal on the title-page of the first volume dated A.H. 1048, which reads thus:—بندۂ شاه جهان عدد الرشد دلمی, we may conclude that the present MS. was at one time in possession of 'Abdarrashīd 'ad Dailamī (*d.* A.H. 1081=A.D. 1670; see *Tadkīra-i Khush Nawisān*, p. 95), a famous scribe in the Court of *Shāh Jahān* (A.H. 1037-1068=A.D. 1628-1658).

There is a seal at the beginning and the end of all four volumes, which reads thus: وف هذا الكتاب لله عز وجل العدد الضعيف حاجی عدد الرزاق سنه ۱۱۱۴, from which we learn that the MS. was bequeathed for the use of the public, in A.H. 1114, by one *Hājī 'Abdarrazzīq*

No. 837.

fol. 304; lines 31; size $12 \times 7\frac{1}{2}$; 9×5 .

The Same.

Another copy of the preceding work, in two volumes. The present volume comprises the first two parts of the work. The beginning of each part is the same as in Nos. 833-34 above.

Foll. 1-8. Index of the contents of the present volume, written by the scribe of the present copy.

The work begins on fol. 9^b.

Foll. 9^a-10 are fully illuminated.

At the top of fol. 9^b, a note which runs thus: از کتب خانۀ جناب: نواب حاجی ولایت علی خان صاحب دام اقبالہ سی ائی. ای. indicates that the present MS. is from the Library of Nawwāb *Hājī Wilāyat 'Alī Khān Shāhib*, C.I.E., of Patna.

No. 838.

fol. 354; lines 31; size $12 \times 7\frac{1}{2}$; 9×5 .

Vol. II.

The present volume contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Foll. 1-8. Index of the contents.

The work begins on fol. 9^b.

Both volumes are written in good Naskh. Not dated; apparently,

13th century A.H. There is beautiful frontispiece at the beginning of each volume.

No. 839.

fol. 479 ; lines 25 ; size $12 \times 7 : 8 \times 4\frac{1}{2}$.

The Same.

The second volume only of a beautiful copy of the preceding work, divided into two volumes. It contains the last two parts of the work. The beginning of each part is the same as in Nos. 835-36 above.

Written in beautiful Naskh, within gold-ruled borders. Each part bears a frontispiece. There are illuminated headings, in different colours, at the beginning of each *Kitāb*. Dated A.H. 1100.

Scribe : محمد شاکر بن محمد شریف.

The name of the scribe is found on fol. 214^b, at the end of the 3rd part.

A note at the end tells us that the present copy was made during the reign of Aurangzib, and therefore presumably in India.

No. 840.

fol. 16 ; lines 25 ; size $9 \times 7 : 7 \times 4$.

قطعة من احیاء علوم الدین

QIT'AT MIN IḤYĀ' 'ULŪM AD DĪN.

A fragment of the preceding work, containing كتاب اسرار الزکوة, the 6th *Kitāb* of the first part.

Beginning :—

الحمد لله الذى اسعد و اشعنى النعم *

Written in good Naskh, within gold-ruled borders. Not dated; apparently, 12th century A.H.

الى يوم الدين و بعد فاني لم ازل حريصا منذ زمان تتقدم في ان اختصر
كتاب الاحياء حسب الاستطاعة والله الموفق للصواب باب في فضيلة العلوم النخ *

Written in fair Naskh. Dated A.H. 1177.

Scribe : هادي بن علي.

No. 842.

fol. 154; lines 11; size $7\frac{1}{4} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

عين العلم و زين الحلم

‘AIN AL ‘ILM WA ZAIN AL HILM.

An abridgment of *Ihyâ’ al ‘Ulûm* (see Nos. 833-836 above). The author of India Office Catalogue, No. 680, rejects the statement made by Stewart in his Catalogue (No. 139), in which he describes the present work as an abridgment of *Ihyâ’ u ‘Ulûm ad Dîn*, and holds that it is a compendious independent work on asceticism and Sūfism. An examination of the contents of the work supports Stewart’s statement, however; and ‘Alî Qârî (*d.* A.H. 1014=A.D. 1605), in his commentary (No. 844 below), definitely states that the text is an abridgment of *Ihyâ al ‘Ulûm*, as appears from the following passage in the preface to his commentary (see No. 844 below):—

و هو فى الحقيقة مختصر لاهياء العلوم لصحبة السلام *

The authorship of the work is doubtful. According to some Muḥammad bin ‘Uṣmān bin ‘Umar Al Balkhī محمد بن عثمان بن عمار، a scholar of the 8th century A.H., is the author, see Hâj. Khal., vol. iv, p. 283. Again in Hâj. Khal., vol. vi, p. 159, and Berlin, No. 3064, where the work is noticed under the title of *Manâhij al ‘Arifin*, one ‘Abdallāh bin ‘Abdarrahmān al Modā’ini is said to be the author of the work; but ‘Alî Qârî, in his commentary, on the authority of Ibn Hajar (*d.* A.H. 852=A.D. 1449; see Lib. Cat., vol. v, part i, p. 49) holds that it is the work of a certain Indian scholar.

Beginning:—

يا رب رباه باسمك ابدى النخ *

For other copies of the work see India Office, No. 680: Berlin, No. 3064; Āṣāfiyah Library, Nos. 502, 555 and 877; Rampūr Nos. 222-225.

The present work was lithographed in Peshawar, A.H. 1279; see Rampûr, No. 221, where a copy of the said edition is noticed. For a Persian commentary on the present work, see Hand-list, No. 1362.

Written in beautiful Naskh, within gold-ruled borders. Bears a frontispiece. At the end is found the seal of Faḍā'il Khân, a noble of 'Alamgir's Court, dated A.H. 1104, from which we may conclude that the MS. was for some time in his possession, and was written in or before that year. This seal is followed by a note, which runs thus: -

عین العلم با سروح مجدول نطالی و رنگ جلد مستعمل نیست

پیشکش هدایت الله واد عذایت الله خان مقدم ملا شعبان سنه ۱۱۴۴ *

The note tells us that the present MS. was presented, in A.H. 1144, to Hidāyatallāh, the son of 'Ināyatallāh, the author of Ahkām 'Alamgiri, who died in A.H. 1139=A.D. 1726; see Beale, p. 179; Ma'āşir 'Alamgiri, 257^b.

Two 'Arḍdidahs of later date are found at the end.

No. 843.

foll. 113; lines 13; size $7\frac{1}{2} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work.

Written in fair Naskh. Dated A.H. 1122. Marginal notes are found throughout the copy.

Scribe: رَحِمَتُ اللهِ الضَّبَائِي. He is also the scribe of the MS. No. 852 below.

The seal of one Muḥammad Ya qûb, dated A.H. 1272, is found at the end.

26 foll., containing quotations from different works, have been added by some one at the end.

No. 844.

foll. 549; lines 19; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{4} \times 4\frac{1}{2}$.

شرح تبيين العلم

SHARH U 'AIN AL 'ILM.

A very detailed commentary on the preceding work, explaining fully points referring to the Qur'ân, Ḥadīṣ and sayings of the Ṣūfis. The present commentary was the author's last work, and was composed in Rajab, A.H. 1014, a few months before his death.

By 'Alī bin Sulṭān Muḥammad al Qâri al Harawī علي بن سلطان محمد القاري الهروي, the most eminent Hanafi author of the 11th century A.H., who died in A.H. 1014=A.D. 1605. See Lib. Cat., vol. v, part i, No. 237.

Autograph of 'Alī Qâri is found on the title-page of Al Wasilah; see Hand-list, No. 186, where 'Alī Qâri in the following note says that the said MS. was for some time in his possession:—

ملكه بالسراء الشريفي ابن عبد الله الملك الغني علي بن سلطان
محمد الهروي اظف بهما بلطفه الخفي *

Beginning:—

الحمد لله العلي العظيم ... اما بعد فيقول خادما كلام ربه القديم
... علي بن سلطان محمد القاري الهروي ... وهو في الحفيضة مختصر
لاحياء علوم الدين لحجة الاسلام وهو (المصنف) من فضلاء المند
و صلواتهم على ما صرح به الشيخ ابن حجر في مقدمته ... و قيل انه
منسوب الى علماء بلخ *

For other copies of the work see Râmpûr, Nos. 182-83; Cairo, vol. ii, p. 92, where seven copies of the work are enumerated.

The present commentary was printed in Constantinople, A.H. 1292.

Written in good Naskh. Not dated; apparently, 12th century

A H.

No. 845.

foll. 256; lines 11; size $8\frac{1}{2} \times 6$; $5\frac{1}{2} \times 3$.

جواهر القرآن

JAWÂHIR AL QUR'ÂN.

A work, marked by profound critical acumen, which deals mainly with the principles of Islam. Şûfism and asceticism, besides certain miscellaneous matters. The author, throughout the work, bases his exposition of philosophical principles on the verses of the Qur'ân, and explains the mystical secrets and allusions contained in those verses. The author holds that the present work is only useful for those godly and pious men, who are the masters of literary and mystical learning; and he solemnly warns scholars against revealing the secrets contained in the work to those not fitted to receive them; see fol. 97^a, where he says:—

و حرام على من يقع هذا الكتاب بيده ان يظهره الا علمي من استجمع
بعدة الصفات *

The work is divided into three Qisms, of which the first two Qisms enumerate the various branches of Islamic learning, with reference to the verses of the Qur'ân from which each is derived. In the third Qism, the author expounds 40 principles, which he considers contain the very essence of the Qur'ân, and which he designates by a separate title, viz. *Al Arba'ûn fi uşûl Ad Din* (40 principles of Islam). This third Qism he authorises scholars to treat as an independent work on the subject; see fol. 127^a, where he says:—

اسم هذا القسم كتاب اربعين في اصول الدين فمن شاء ان يكتبه
مفردا فليكتب فانه مشتمل على زبدة القرآن *

On the strength of this authority, numerous separate copies of this third Qism have been made, with the addition of a short preface. For a separate copy of the same see No. 846 below, where its contents are fully described.

Author: Abû Hâmid Muḥammad bin Aḥmad al Ġazzâlî (*d.* A.H. 505=A.D. 1111); see No 833 above.

Beginning:—

اما بعد حمد الله الذي هو فاتحة كل كتاب و الصلوة على رسوله
التي هي خاتمه كل خطاب النعم *

At several points, readers are requested by the author to refer to another composition of his, *Iḥyâ' al 'Ulûm* (Nos. 833-36), for more detailed information on the points concerned.

An index of the work is contained in foll. 1-4.

For other copies see Leid, No. 1986-87; Br. Mus., No. 143; A.S., No. 388; Cairo, vol. viii, p. 198; *Āṣafiyaḥ*, Nos. 14 2, 21 3.

Written in ordinary *Naskḥ*. Not dated; apparently, 11th century A.H.

No. 846.

foll. 102; lines 18; size 9×5 ; $7\frac{1}{2} \times 4\frac{1}{2}$.

الأربعون في أصول الدين

AL ARBA'ŪN FĪ UṢŪL AD DĪN.

A copy of the third Qism of the preceding work, treated as an independent composition and transcribed by *Shaiḫ* Muḥammad Chishtī, a Ṣūfī of the 11th century A.H., who added a short preface, which runs thus:—

الحمد لله رب العالمين حمدا يوازي نعمه و يكافئ مزيده و الصلوة
علي رسولہ محمد و آلہ و اصحابہ اجمعين *

The present work (the third Qism of the preceding) is again divided into the following four Qisms, each Qism containing a section devoted to each of the ten principles dealt with and a *Khâtimah*:—

(i) القسم الأول في المعارف (ii) القسم الثاني في الأعمال الطاهرة (iii) القسم الثالث في أصول تركية النفس عن الأخلاق المدمومة (iv) القسم الرابع في أصول الأخلاق الممودة.

The ten principles dealt with in the first Qism (followed by a *Khâtimah*) are as under:—

(i) الأول في ذات الله تبارك وتعالى (ii) الثاني في تقديس الذات (iii) الثالث في القدرة (iv) الرابع في العلم (v) الخامس في الإرادة (vi) السادس في التوكل (vii) السابع في الكلام (viii) الثامن في الأعمال (ix) التاسع في النبوة (x) العاشر في يوم الآخر.

خاتمة في التنبيه على الكتب التي منها نطلب حقائق هذه الأمور : *Khâtimah*.

The ten principles and *Khâtimah* of the second Qism are as follows:—

(iv) ; الثالث في الصوم (iii) ; الثاني في الزكوة (ii) ; الاول في الصلوة (i) ;
 السابع (vii) ; السادس في الأذكار (vi) ; الخامس في قراءة القرآن (v) ; الرابع في الحج
 الثامن في القيام لعقوق المسلمين و حسن الصحبة معهم (viii) في طلب العتال
 العاشر في اتباع السنة (x) ; التاسع في الامر بالمعروف (ix)

خاتمة ننعطف على الجمع في ترتيب الاوزاد : *Khâtimah* .

The ten principles of the third Qism, and the *Khâtimah* to the same, are as follows :—

(i) الثالث في الغضب (iii) ; الثاني في شدة الكلام (ii) ; الاول في شدة الطعام (i) ;
 السادس في (vi) ; الخامس في البخل و حب المال (v) ; الرابع في الحسد (iv) ;
 الثامن في الكبر (viii) ; السابع في حب الدنيا (vii) الرعونة و حب العجا
 العاشر في الرباء (x) ; التاسع في العجب (ix)

خاتمة ننعطف على الجملة في جامع الاخلاق و مواقع الغرور منها : *Khâtimah* .

The following are the ten principles of the fourth Qism, and the *Khâtimah* to the same :—

(i) الثالث في الزهد (iii) ; الثاني في الخوف و الرجاء (ii) ; الاول في الدوبة (i) ;
 السادس في النية و الاخلاص (vi) , الخامس في الشكر (v) : الرابع في الصبر (iv) ;
 التاسع في (ix) ; الثامن في المحبة (viii) ; السابع في التوكل (vii) و الصدق
 العاشر في ذكر الموت و حقيقته و اصناف العقوبات الروحانية (x) ; الرضاء بالقضاء

خاتمة ننعطف على الجمع في الذكر و المحاسبة : *Khâtimah* .

For other copies of the work see Āṣafiyah Library, No. 392 :
 Râmpûr, Nos. 21-33.

Written in Nasta'liq. Dated A.H. 1099.

No. 847.

fol. 158 : lines 17 : size $10\frac{1}{2} \times 6$: $7\frac{1}{2} \times 3$.

منهاج العابدین

MINHÂJ AL 'ÂBIDÎN.

A work intended to serve as a guide to the principles and duties of the devoted life. In his preface, the author tells us that while the points dealt with in the present work have been discussed by him in his other compositions, the manner of representation and method of exposition adopted is new. According to the statement contained in the Isnâd, the present work was the last composition of the author. The work is divided into seven 'Aqbah, which are fully described in Berlin, No. 3265.

Author: Abû Hâmid Muḥammad bin Muḥammad al Gazzâlî
 أبو حامد محمد بن محمد الغزالي. See No. 833 above.

The Isnâd runs thus:—

أما يتقبل الله من المتقين حدثني الشيخ الفقيه الصالح الزاهد عبد
 للملك بن عبد الله رضي الله عنه قال أملأني الشيخ الزاهد الموفق حاجة
 الإسلام زين الدين شرف الأئمة أبو حامد محمد بن محمد الغزالي رفع الله
 درجة هذا الكتاب و هو آخر كتاب صنفه الشيخ *

The preface to the work begins thus:—

الحمد لله الملك الحكيم الجواد الكريم العزيز ... فصنفنا في طبع
 هذا الطريق و سلوكنا كتباً كاحياء علوم الدين و اقتضت
 الحال عند ذوى الالباب فابتعنا من بيده الخلق و الامر
 ان يوفى تصنيف كتاب يقع عليه التجماع و يحصل بقرأته الانتفاع
 فاجابنى الذى يجيب المضطر اذا دعاه و اطلعني بفضله على اسرار ذاك
 و اعمدني فيه ترتيباً لم اذكره في مصنفات التى تقدمت في اسرار
 معاملات الدين انى *

The Isnâd quoted above tells us that the contents of the present work were dictated by Gazzâlî to one of his pupils, 'Abdalmalik bin 'Abdallâh, a scholar of the 6th century A.H.: and our copy, which is dated A.H. 966, is accordingly a later transcription of one containing the above Isnâd.

For other copies of the work see Berlin, Nos. 3265-66; Paris, No. 1248; Leid, No. 2147; Br. Mus., No. 165; Br. Mus. Suppl., No. 229; Cairo, vol. ii. p. 138, vol. vii, p. 116; Āṣafiyaḥ, Nos. 27, 16 2. 644. For a printed copy of the same, dated A.H. 1305 see also Āṣafiyaḥ, No. 221.

Written in bold Naskh. Dated A.H. 966.

Scribe: ابن فاضي علاء الدين.

No. 848.

foll. 16; lines 19; size $9\frac{1}{4} \times 6\frac{1}{3}$; $6\frac{1}{2} \times 4$.

مقاصد منهاج العابدین

MAQÂSĪD U MINHÂJ AL 'ÂBIDÎN.

The present is an abridgment of the preceding work, by 'Abd-al-wahhâb ash-Sha'rânî *عبد الوهاب الشعرواني* (*d.* A.H. 973=A.D. 1665; see Lib. Cat., vol. x, No. 567). The work itself contains no clue to the title or authorship of the present abridgment; but these we have succeeded in tracing in a commentary on an abridgment of Minhâj al 'Âbidîn, by Muṣṭafa Bakrî, a scholar of the 12th century A.H. (see No. 950 below), noticed in Berlin, No. 3268, the text of which corresponds to the abridgment contained in the present MS. The commentator referred to above indicates the title and authorship of the present abridgment in a passage, which runs as follows:—

اما بعد فان الكتاب الموسوم بمقاصد منهاج العابدین الجمیع نستورد
قائلاً دقائق الدين اختصرة العارف الربانى سيدى عبد الوهاب الشعروانى
النخ *

Some one has erroneously noted in the margin of fol. 1^b that the present is an independent work on Ṣūfism, with the title Risālat u 'Ilm ad Dîn thus: رسالة علم الدين لأجل العلم والمريد.

Beginning:—

الحمد لله الذي وفق من شاء من عباده سلوك ... منهاج العابدین
... اما بعد فان منهاج العابدین من الكتب التى وقع عليها ... الاجتماع
و عم به الانتفاع فسألني بعض اخواني ممن ذاکرتهم ان اجمع ... مقاصدة
و اذكر حقائقه و شواردة النخ *

With the exception of that copy of the text contained in the commentary referred to above, no other copy of the work is known to us.

Written in fair Naskh. Dated A.H. 1123.

No. 849.

foll. 20; lines 20; size 8 × 5; 7 × 4½.

رسالة التسوية

RISĀLAT AT TASWIYAH.

A treatise expounding, both from the theological and mystical standpoints, the following verses in Sûrat u Šâd (38, verses 71-2), of the Qur'ân:—

اذ قال ربك للملكة اني خالق بشرا من طين ③ فاذا سويتہ و نفخت فيه من روحي فقعوا له سجدین ④

When thy Lord said to the angels. "I am about to make man of clay, and when I have formed him, and breathed my Spirit into him, then worshipping fall down before him."

Author: Abû Hâmid Muḥammad bin Muḥammad al Ġazzâlî (d. A.H. 505=A.D. 1111; see No. 833 above).

The scribe, whose name is not given, tells us in the following note at the end that the present work is *Al Kitâb Al Maḍnûn bihi 'An Gair i Ahlihî*, one of the two works ascribed to Ġazzâlî (see No. 833 above):—

تم الكتاب المضمون به عن غير اهله *

The beginning and contents of the copy of that work, noticed in Berlin, No. 1721, do not correspond with those of the present MS.; while, on the other hand, a work by Ġazzâlî, entitled *Ar Risâlat at Taswiyah*, which is noticed in Berlin, No. 1722, agrees fully with the beginning and contents of the present MS. We may, therefore, safely reject the statement made by the scribe.

Beginning:—

قال الامام ابو حامد محمد بن محمد الغزالي لماسئل عن قوله تعالى فاذا سويتہ و نفخت فيه من روحي الآية ... ما التسوية و ما النفخ فقال رضي الله عنه التسوية فعل في المحل القابل للروح و هو الطين في حق آدم عليه السلام *

Written in fair Naskh. Not dated; apparently 13th century

No. 850.

fol. 118; lines 17; size $9\frac{1}{2} \times 5\frac{1}{2}$; $7\frac{1}{2} \times 3\frac{1}{2}$.

شرح بداية الهداية

SHARḤU BIDÂYAT AL HIDÂYAH.

A unique copy of a concise commentary on *Bidâyat al Hidâyah*, a treatise on Sûfism by Ġazzâlî (see No. 833), serving as a guide to the devout life. For copies of the text see Library Hand-list, No. 2580 2; Berlin, No. 3263; Cairo, vol. ii, p. 70. The commentator's name appears nowhere in the MS.; nor is the commentary mentioned in any catalogue. Further, there is a misleading statement in the preface to the work, quoted below, to the effect that the need was felt for a concise commentary to supplement the long and detailed commentary on the same treatise composed by the famous scholar, 'Abdal Qâdir bin Aḥmad al Fâkîlî (*d.* A.H. 982=A.D. 1574), which at once suggests that the present commentary is by some scholar other than the said 'Abdal Qâdir. Now this preface is contained in fol. 1-4, which are a later addition, as the handwriting clearly shows; and that our copy was originally defective at the beginning is stated in a Persian note at the end of the MS., which runs thus:—

شرح بداية الهداية امام غزالي قدری از اول ناقص بود مکمل کرده

شد *

The statement contained in the preface, which is, as stated, a later addition, is obviously incorrect; and that 'Abdal Qâdir was, indeed, the author of the present commentary is clearly evident from the following facts, which were discovered after a careful and exhaustive study of the MS., as well as rescarches in books of reference:—

(i) The commentator, on fol. 82^a, refers to a commentary of his own on *Ḥizb* of Abu'l Ḥasan Bakrî, one of his *Shaiḳhs*, thus:—

نعم سمعت من شيخنا ابي الحسن البكري كما شرحت

... من المنقبة العالية لشيخنا في آخر شرح حزه *

Now a commentary on *Ḥizb* is mentioned in Berlin, No. 10110, as the work of the above-mentioned 'Abdal Qâdir bin Aḥmad.

(ii) The commentator, on fol. 100^a, refers to a work entitled *Kitâb al Akblâq*, also known as *Al Manâhij*; speaking of it as a composition of his own, thus:—

ذكرت منها في كتابي الاخلاق *

This is also mentioned as a work of 'Abdal Qâdir in Berlin, No. 5401.

(iii) The author of *An Nûr as Sâfir*, on fol. 395^a, mentions two commentaries on *Bidâyah*, one detailed and the other concise, by 'Abbal-Qâdir bin Aḥmad al Fâkihî, thus:—

وله تصانيف منها شرحان على البداية للغزالي أحدهما أكبر من الآخر.

(iv) The present commentator refers on foll. 63 and 64 to another commentary of his on *Bidâyah*, which he speaks of as *Ash Sharḥ*; and, on fol. 72^a, he distinctly says that the subject has been fully explained by him in *Ash Sharḥ*, thus: *بينت ذلك فى شرح* (I explained it in *Ash Sharḥ*).

Beginning:—

الحمد لله الذي منه بداية الهداية و اليه انتهائها والصلاة والسلام على من ظهرت على يده أنوارها ... اما بعد فان الرسالة الوجيزة المسماة ببداية الهداية للإمام الهمام ابي حامد الغزالي ... لما كانت مشهورة بين الأنام و تصدى لشرح بعض الأعلام كالإمام العلامة وحيد تصوة و فريد دهره عبد القادر بن احمد الفاكهي الشافعي المجاور لبيت الله لكن لم يكن هذا الشرح الجليل خائياً من البسط و التفصيل فاردت ان احوز شرحاً صغيراً الخ *

Commentator: 'Abdal Qâdir bin Aḥmad al Fâkihî بن القادر بن عبد القادر بن أحمد الفاكهي, a famous scholar and author of repute. He was born in A.H. 920 and died in A.H. 982=A.D. 1574; see *An Nûr as Sâfir*, fol. 359. He is described by the author of *An Nûr as Sâfir* as a writer as voluminous as *Suyûtî* (d. A.H. 911=A.D. 1505), who was the author of 600 works. Unfortunately, the works of our present author are not enumerated by his biographers; but we have succeeded in tracing the following eight works of his:—

(i) The present work. (ii) *Kitâb al Akhlâq*, also known as *Al Manâhij as Saniyah*; see Berlin, No. 5401. (iii) *Ṣarḥ al Ḥizb*; see Berlin, No. 10110. (iv) *Ash Sharḥ al Akbar*, mentioned in *An Nûr as Sâfir*. (v) *Faṣl al Khitâb fi Faḍâ'il Amâ'im*, mentioned on fol. 63 of the present MS. (vi) *Tāj ar Riyâsah*, mentioned on fol. 118. (vii) *Tuḥfat al Liṭâfah*, mentioned on fol. 13^b of MS. No. 936 below. (viii) *Husn al Tawassul*; for a copy of which, see No. 936 below.

Written in fair Naskḥ. Not dated; apparently, 11th century A.H.

The following note at the end tells us that one Nizâmaddin compared the present MS. with some other copy of the work:—

بلغ مقابلة على حسب الطاقه قاضي مدعم نظام الدين *

No. 851.

foll. 249; lines 22; size $10\frac{1}{2} \times 7$; 8×4 .

الغنية لطالبي طريق الحق

L GUNYAH LI ṬĀLIBÎ ṬARÎQ
AL ḤAQQ.

The work is given the above title by the author himself, in the preface quoted below; and is noticed under the same title in Broek.. vol. i, p. 435. Ḥāǧ. Khal.. vol. iv, p. 338, designates the work by the title Ġunya only. In India, the work is generally known as Ġunyaṭ at Ṭālibin; see India Office, Nos. 617-80 Rampūr, Nos. 230-33; Stewart Cat., No. 149. In the following note on the title-page of our copy, which was transcribed in India, the work is spoken of by the last mentioned title, as follows:—

كتاب غنية الطالبين من مصنفات سلطان العارفين غوث الأتقيين إمام

الحرمين شيخ الفرقين عبد القادر الجيلاني *

The present work, which treats of religious duties and certain theological matters, deals at great length with the spiritual significance of the twelve months and the seven days of the week and of the prayers appropriate to those days and seasons. It concludes with an exposition of the disciplinary practices of ascetics: آداب المريدن. The work is chiefly based on the Qur'ān, Ḥadīṣ and sayings of the Ṣūfis. It was composed at the persistent request of the author's friends.

Author: Muḥiaddin 'Abdal Qādir bin Abi Ṣāliḥ Mūsā bin Janki-dūst al Jili al Ḥanbalī معلى الدين عبد القادر بن أبي صالح موسى بن جنكي دوست, the famous Ḥanbalī scholar, and founder of the Qādiriyyah order, the most popular order of Ṣūfism, known throughout the Islamic world. The genealogical table of our author both on his father's and his mother's side ends with 'Alī, the fourth Caliph. Cf. the beginning of MS. No. 854 below, where his genealogical table on the paternal side is quoted. His genealogical table on the maternal side is added by someone in a note on the title-page of the same MS.

He was born in A.H. 470, or according to some in A.H. 471. The former is the date generally accepted by his biographers. The author of *Fawât al Wafayât*, vol. ii, p. 1, wrongly states the year of his birth as A.H. 491. He came to Baġdâd, at 18 years of age, in A.H. 488; and there he completed his studies under distinguished scholars and Şûfis. He received spiritual training under several *Shaikhs*; but خرقه (the garment of Şûfism) he received from Abû Sa'îd Makhlûmî, the most famous Şûfî of his age. For some years following A.H. 526 he was engaged in preaching and delivering lectures on Islam. His biographers tell us that his success in converting a large number of non-Muslims to Muhammadanism made him known throughout the Islamic world as an eloquent preacher. A great many Muhammadans confessed their sins and sought repentance, placing their hands on his. Ibn Jawzî, a contemporary Hanbalî scholar (see *Lib. Cat.*, vol. x, No. 512), severely criticised our author in his work entitled *Damm u 'Abdal Qâdir* (see vol. v, Part ii, No. 203, where the compositions of Ibn Jawzî are enumerated); but it is generally recognised that this and other works of Ibn Jawzî against the Şûfis were inspired by bitter prejudice against the latter. 'Abdal Qâdir, the founder of the Qâdiri-yah order, died at the age of 91 years in A.H. 561=A.D. 1165. See, for his life and works Ibn Rajab, foll. 192-99; *Mir'ât al Janân*, foll. 332-36; *Nafahât*, p. 586; *Mujmal Faṣiḥi*, fol. 169; Brock., vol. i, p. 435. Many Şûfis and scholars have composed independent biographies of our author. Among these, our Library possesses copies of the following works: (i) *Bahjat al Asrâr*; see Hand-list, No. 2442. (ii) *Qalâ'id al Jawâhir*; see Hand-list, No. 2445. (iii) *Gibṭat an Nâzir*; see Hand-list, No. 2444. The last-mentioned work was edited from the Library copy by Sir E. Denison Ross, and published in Calcutta in A.D. 1903.

Beginning:—

عونك و لطفك صلى الله على سيدنا محمد و آله وصحبه و سلم
الحمد لله الذي بتكميده يستفتح كل كتاب و بذكره يصدر كل خطاب ...
اما بعد فقد ارح على بعض اصحابي اجبته الى ذلك فسارعت
مشمرا مبتغياً محتسباً للثواب الى جمع هذا الكتاب بتوفيق رب الارباب و قد
سميته غنية لطالبي طريق الحق النج *

For other copies of the work see Berlin, No. 2836; India Office, Nos. 617-8; Rampûr, Nos. 230-33; Āṣafi-yah, No. 1176; Stewart Cat., No. 149.

Written in fair Naskh. Dated A.H. 1016.

Scribe : ابن قراب شيخ اسحاق لاهوري, an Indian Ṣūfī of Lahore.

The following Persian verse on the title-page, which gives the age of the author, the date of his birth, and the date of his death, adds a year to the correct dates, it will be observed :—

سنینش کامل وعاشق تولد
۴۷۱ ۹۱
وفاتش دان معشوق الهی
۵۶۲

This verse is followed by a note, which tells us that the MS. was in A.H. 1125 in possession of one Muḥammad Ṣālīḥ of Lahore; and this is followed by another note, written by one Saifaddīn Ḥusain of Lahore, who says that he obtained possession of the MS. through Muḥammad Nāṣiraddin Ṣhāh in A.H. 1135.

Quotations from various Arabic works are found on the title-page. as also on foll. 248^b-49 at the end.

No. 852.

foll. 128; lines 13; size $7\frac{1}{4} \times 4\frac{1}{2}$; $4\frac{1}{2} \times 2$.

فتوح الغیب

FUTŪḤ AL ĠAIB.

A well-known work on Ṣūfism and asceticism, narrated by the author's son, which has been repeatedly printed in Cairo as well as in India. A number of scholars have composed commentaries on the work both in the Arabic and Persian languages.

Author : Muḥiaddin 'Abdal Qādir Al Jilī المعنی الدین عبد القادر الجلیلی. See No. 851 above.

The work begins with the Isnād thus :—

قال والدي الامام الاوحد ... امام الائمة محي الدين سيد الطوائف
ابو محمد عبد القادر بن ابي صالح بن عبد الله الجيلي الحمد لله
رب العالمين اولا و آخره النخ *

The MS. is annotated throughout, in different hands; and on foll. 99-128 are quotations from various works on different points. For other copies of the work see Berlin, Nos. 2837-9; Leid, No. 2154; India Office, No. 616; Rāmpūr, Nos. 243-44; Āṣāfiyah, No. 62 2; Cairo, vol. vii, p. 181.

Written in fair Naskḥ. Dated A.H. 1124.

Scribe : رحمة الله الضبائي.

No. 853.

fol. 261; lines 10; size $7\frac{1}{2} \times 4$; 5×3 .

The Same.

Another copy of the preceding work.

Written in Nasta'liq. Dated A.H. 1275. Each line of Arabic is followed by a Persian translation in red ink.

Scribe: عبد الرحمن خان معلمي.

No. 854.

fol. 428; lines 12; size 12×7 ; $9 \times 4\frac{1}{2}$.

ملفوظ القادرية

MALFŪZ AL QÂDIRÎYAH.

The above is the title given to the present work in a note at the end of our copy, which runs thus:—

قد وقع الفراغ من ترقيم المملووظ لحضرة محبوب السبعاني غوث
الصمداني شيخ عبد القادر الجيلاني *

This agrees with the title as given in India Office, No. 619. In Berlin, No. 3402, on the other hand, the work is noticed under the title: *الفتح الرباني والعص السبعاني* Al Fath ar Rabbâni Wa Al Fa'id as Subhânî; and a different title again is found in Hâf. Khal., vol. ii, p. 605, where the work is referred to as *جلاء الخواطر* Jalâ' al Khawâṭir. The present work is a collection of the sermons of Shaikh 'Abdal Qâdir (see No. 851 above) delivered in various Madrasahs and Rubâṭ (i.e. dwelling-houses of Šūfis) in Bagdād from Shawwāl, A.H. 545, to Rajab, A.H. 546. These sermons contain religious, mystical and moral instruction

Beginning:—

كتب سيد الاولياء... عبد القادر رضي الله عنه... بن ابي صالح موسى
جنكى دوست بن عبد الله الجيلي بن يحيى الزاهد بن محمد بن داود
بن موسى الثاني بن عبد الله الثاني بن موسى الجون بن عبد الله
المخلص بن الحسن المثنى بن حسن بن علي بن ابي طالب قال الشيخ

ابو محمد محيي الدين عبد القادر رضى الله عنه وارضاه ... يوم الاحد بالرباط
ثالث شوال سنة خمس و اربعين و خمسمائة الاعتراض على الحق عز وجل
عند نزول الاقدار موت الدين النج *

For other copies of the work see Bûhâr, Lib. Cat., vol. ii, No. 119; Âşâfiyah. No. 1243; India Office, *loc. cit.*: Berlin, *loc. cit.*; where the contents of the work are fully described. The work was printed in Cairo, A.H. 1280, under the title of Al Fath ar Rabbân, the title given in Berlin, *loc. cit.*

Written in fair bold Naskh. Not dated; apparently, 13th century A.H.

Besides the genealogical table of the author on his father's side, given in the beginning quoted above, the following note has been written by some one on the title-page, giving his genealogical table on the mother's side, which like the former ends with 'Alî, the 4th Caliph:—

نسبت نسب والده شريفه حضرت غوث الاعظم قدس الله سره اينست
 حضرت فاطمه ام الخير - بنت سيد ابو عبد الله الصومعي ابن سيد
 جمال الدين ابن سيد محمد ابن سيد محمود ابن سيد طاهر ابن
 ابو عطاء سيد عبد الله ابن سيد كمال الدين عيسى ابن سيد علاء الدين
 ابن سيد محمد ابن سيد علي ابن امام حضرت امام جعفر صادق ابن
 حضرت امام محمد باقر ابن حضرت امام زين العابدين ابن حضرت امام
 حسين ابن حضرت علي مرتضى *

No. 855.

foll. 92; lines 10; size 8×5; 6×4.

آداب المريدين 'ÂDÂB AL MURÎDÎN.

An old copy of 'Âdâb al Muridîn, a work which deals chiefly with the disciplinary measures of asceticism to be followed by novices, and also with certain other points. The contents of the work are fully described in Berlin, No. 3084.

Author: Abû An Nâjib 'Abdal Qâhir bin 'Abdallâh bin Muḥam-

mad bin ‘Ammawail as Suhrawardī ابوالنجيب عند القاهر بن عبد الله بن محمد بن عمرو السهروردي, a famous *Shāfi‘i* scholar and a *Šūfi* of great repute, known to us as the founder of the Suhrawardiyah order of *Šūfism*. Our author traced his descent from Abū Bakr, the first Caliph. His early education was given to him by his uncle, Abū Ḥafs, who was also the first *Šūfi*, to inspire him with a love of mystical learning. He came with his uncle to Baḡdād, where both of them permanently settled. Abū an Najib took admission in that famous institution, the Nizāmiyah College of Baḡdād. He completed his studies in the literary branches of learning in that College. Afterwards he devoted special attention to mysticism, and received his spiritual training from Aḥmad al Ġazzālī (*d.* A.H. 520=A.D. 1126; see No. 959 5 below) and *Shaiḫ* Ḥammād ad Dabbās (*d.* A.H. 525=A.D. 1130; see *Mir‘āt al Janān*, fol. 305^a). On the death of the latter, he attended the sittings of *Shaiḫ* ‘Abdal Qādir al Jili (see No. 851 above). Abū an Najib received the garment and licence of *Šūfism* from all the above-mentioned *Shaiḫs*; but he is specially reckoned as the disciple and successor of Aḥmad Ġazzālī. Our author lived in a *Rubāṭ* built by him on the west bank of the Tigris at Baḡdād; where after completing his mystical training, he began to hold sittings both for imparting spiritual training and for teaching. This house of his became so popular with students and novices that it developed into a Monastery; and Abū an Najib added to it a *Madrasah*. In addition to the sittings mentioned above, he invariably presided over the assemblies of the *Šūfis*. In a short time, the fame of his sermons and of the literary and spiritual instruction which he imparted to scholars and *Šūfis* alike spread throughout the Islamic world; and he was visited in Baḡdād by Caliphs, kings and nobles. On the 15th Muḥarram, A.H. 545, he was appointed Principal of the Nizāmiyah College, where he worked with remarkable success till Rabi‘ II, A.H. 547, when he resigned, as a protest against the action taken by the authorities in escheating the property of one *Shaiḫ* Ya‘qūb al Kātib, a boarder of the College who had died. This action resulted in a strike among the boarders, for a detailed account of which see al Kāmil by Ibn Aṣīr, vol. xi, p. 69. After resigning his post Abū an Najib returned to his Monastery and *Madrasah*, where he continued to hold sittings till A.H. 556. In A.H. 557 he left Baḡdād, intending to visit Jerusalem. When he reached Damascus, however, he was persuaded by the authorities to stay there and deliver a series of lectures on Islam, which were attended by chiefs, nobles and scholars. From Damascus he returned to Baḡdād, and passed the rest of his life in his own Monastery, where he died in A.H. 563=A.D. 1167. The

special mystical teaching of Abû an Najib, which was adopted by the Suhrawardîyah order, spread in Islamic countries mainly through the agency of two distinguished disciples, viz. Najmaddîn al Kubrâ (d. A.H. 618=A.D. 1221) and Shihâbaddîn as Suhrawardî (see No. 860 below). The author of *Mir'ât al Asrâr*, fol. 21^b, notes the fact that the number of novices belonging to this order of Şûfism exceeds that of any other order, thus:—

چندین مشائخ که در ساک او منسلک گشتند در خانواده دیگر کم باشند *

The same fact is noted in *Laṭâif Ashrafi*, p. 353, as follows :
* مشائخ که نسبت بخانواده سرور دست بدود مان دیگر کم بوده باشند
The biographers of the founder of the Suhrawardîyah order tell us that he left a number of works ; but only two are known to us, viz., the present work and *Sharḥu Asmâ' al Ḥusnâ*, the only known copy of which is noticed in Wien, No. 1660 11.

For our author's life see *Mir'ât-al Janân*, fol. 338 ; *Subkî*, vol. v, fol. 270 ; *Isnawî*, fol. 253 ; *Ibn Mulaqqin*, fol. 90 ; *Bahjat al Asrâr*, fol. 216 ; *Qafâid al Jawahir*, fol. 92^b ; *Nafahât*, p. 487 ; *Mujmal Faṣiḥi*, fol. 169^b ; *Mir'ât al Asrâr*, fol. 241^b ; *Tâj at Ṭabaqât*, vol. vi, Part ii, fol. 730 ; De Slane's translation of *Ibn Kḥallikân*, vol. ii, p. 150 ; *Brock.*, vol. i, p. 436, where two dates, viz., A.H. 562 and 563 are given as the date of his death. All the other works referred to above give the date A.H. 563.

Beginning :—

الحمد لله رب العالمين و على الله على سيدنا محمد خاتم النبيين

..... اعلم ارشدنا الله و اياك ان كل طالب لشي لا بدله ان يعلم منهيته *

For other copies of the work see Berlin, Nos. 3084-85 ; Paris, No. 1337 ; Alger, No. 908 ; As. No. 1663 ; *Āṣafiyyah*, No. 148.

Two commentaries on the present work are known to us, one in Persian, by Makhdûm Sharfaddîn Bihârî (d. A.H. 781=A.D. 1379) ; and the other in Arabic, by 'Alî Qârî (d. A.H. 1014=A.D. 1605 ; see *Lib. Cat.*, vol. v, part i, No. 237), for a copy of which see Berlin, No. 3086.

Written in fair Naskh. Dated A.H. 838.

No. 856.

foll. 37 ; lines 19 ; size 9×5 ; 7×4 .

The Same.

Another copy of the same, defective for the want of one fol. at the beginning. Written in good Naskh. Dated. Patan, A.H. 1037.

Scribe : كمال الدين بن شريف.

No. 857.

foll. 119 ; lines 17 ; size $7\frac{1}{2} \times 8$; $5\frac{1}{2} \times 6$.

كتاب التوايين

KITĀB AT TAWWĀBĪN.

A work from the mystical standpoint, in exposition of Tawbah or sincere repentance from sin, which in Šūfism is specially confessed in the presence of the penitent's *Shaikh*. The author, in order to emphasize the importance of the same, enumerates the persons, who are specially known as penitents or *نوابين*, from ancient times up to his own day. The work is based on the Qur'ān, Ḥadis, sayings of the Šūfis, and anecdotes of pious men transmitted from one of the author's *Shaikhs*. The work is divided into the following six parts, each of which begins with the author's *Isnād*, commencing from one of his *Shaikhs* :—

(i) foll. 1-3. Part i. This part is defective, the present copy containing only three odd folios. In a complete copy of the work this part contains an account of the Tawbah of angels, prophets and pre-Islamic kings. The first two foll. in our copy deal with the Tawbah of the prophets, Da'ūd, Mūsā and Yūnus. The third fol. deals with the Tawbah of King Saul (طالوت), the first among the penitents belonging to the group of pre-Islamic kings.

(ii) foll. 2-23. Part ii. Contains accounts of the Tawbah of penitents, followers of prophets prior to Muḥammad, described under the two following heads : (i) ذكر النوابين من الأمم, (ii) ذكر النوابين من أحوال الأمم.

(iii) foll. 24-27. Part iii. Contains accounts of the Tawbah of penitent, companions of the prophet described under the following head :—

اخبار التائبين من اصحاب رسول الله صلى الله عليه وسلم *

(iv) foll. 48-80. Part iv. Contains accounts of the Tawbah of penitents from among Muhammadan kings, under the following head:—

ذكر التوابين من ملوك هذه الامة *

(v) foll. 81-107. Part v. Contains accounts of the Tawbah of penitents from among the Imâms, Sûfis, and Traditionists under the two following heads: (i) ذكر سبب توبة جماعة من الائمة رضي الله تعالى عنهم. (ii) اخبار جماعة من التوابين.

(vi) foll. 108-119. Part vi. This part is also defective at the beginning. Foll. 108-117, a continuation of the preceding part. Foll. 118-119 contain accounts of the Tawbah of penitents from among certain non-Muslims, who afterwards became Muhammadans, under the following head:—

ذكر خبر (توبة) جماعة ممن اسلم انبأ فلان شهدة بنيت احمد
بن الفرج الابري النخ *

Author: Muwaffiqaddin Abû Muḥammad ‘Abdallâh bin Aḥmad bin Muḥammad Qudamah al Maqdisi ابو محمد عبد الله بن احمد بن محمد بن قدامة المقدسي, a famous Ḥanbali scholar and author, known chiefly for his masterly merits in philology, jurisprudence, theology and theosophy, on which subjects he composed a number of works. In all, 13 works of our author are enumerated in Brock., vol. i, p. 398. He was born in Jammâ'il (in Palestine), A.H. 541. In A.H. 551 his father left Jamâ'il for Damascus, where he permanently settled. Our author studied in Damascus under his father and some others. In A.H. 561 he visited Baḡdâd, where he studied under Shaikh ‘Abdal Qâdir al Jili (see No. 851 above), Ibn Jawzî (see Lib. Cat., vol. x, No. 512), and others. After completing his studies in Baḡdâd, he visited Mecca, Medina, Maṣîl and other places, and attended the lectures of the Shaikhs there. More than sixty Shaikhs of the author are referred to by him in the present work. In A.H. 575 he returned to Damascus, where he composed a big commentary in ten volumes on Kharqî, a work on jurisprudence. See for a copy of the same Cairo. vol. iii, p. 298. Some years after, he returned to Baḡdâd, where, according to his biographers, he spent, in all, about forty years of his life. In A.H. 607, he went back to Damascus, where he was appointed Imâm of the Jâmi' Muzaffari in place of his brother, Abû ‘Umar. He continued in that responsible post till his death in A.H. 620=A.D. 1223. Our author is known to have been a supporter of the mystical theories of Sûfi ‘Abdallâh al Anṣârî (see No. 831 above); and when his teacher, Ibn Jawzî, criticised ‘Abdallâh al Anṣârî for having taught

that God has similar bodily attributes to man (الصحاب التسبيح) he replied to his criticisms. Abū Shāma (see Lib. Cat., vol. v, Part ii, No. 380), a pupil of the author, mentions as a remarkable instance of his complete absorption, when engaged in prayer, that once when King ‘Aziz (A.H. 589–595 = A.D. 1193–1198) came to see him, he never noticed the monarch until he had finished the prayers in which he was engaged. In support of his mystical powers, his biographers mention several miracles performed by him, such as crossing rivers walking on his feet, and others. Dahabi (see Lib. Cat., vol. v, Part ii, No. 462 7), a pupil of the author, wrote an independent biography of him. See for his life Mir’ât al Janân, fol. 387^b; Ibn Rajab, vol. ii, foll. 81–86; Dastûr al I’lam, fol. 113.

The MS., the first part of which, as already mentioned, is defective, begins abruptly thus:—

اسرافيل ومن في سبع سموات وحملة العرش والكروسي
يغولون يا خا طى ابن الخاطي ما الذي رقاك الى ههنا وكيف اجتبرأت
اليه و موسى عليه السلام يبكي النخ *

The second part begins with the Isnâd, thus:—

اخبرنا الشيخ القانجي الامام تاج الدين ابو محمد عبد الخالق بن
الشيخ عبد السلام بن سعيد بن علوان الشافعي فى شهر ذى الحجة من
سنة خمس و تسعين و ستمائة قال انبأنا شيخ الاسلام موفق الدين ابو محمد
عبد الله بن احمد بن محمد بن فدامة المقدسي رضى الله تعالى عنه قال
انبأنا شيخ الاسلام محيى الدين ابو محمد عبد القادر بن ابي صالح بن
عبد الله الجليلي انبأنا ابو بكر محمد بن العباس بن نجيع البزاز ثنا يعقوب
بن يوسف القزويني ثنا محمد بن سعيد ثنا عمر بن ابي قيس عن
سمك عن عبد الرحمن بن يزيد عن ابيه عن عبد الله بن مسعود عن رسول
الله صلى الله عليه وسلم قال ان بني اسرائيل استخلفوا خليفة عليهم بعد
موسى عليه السلام النخ *

It will be noted, from the above, that ‘Abdal Qâdir (see No. 851 above) was one of the author’s Shaikhs, being quoted here as one of the sources of his information. A note at the beginning of each part of the work runs thus:—

كتاب التواوين تأليف شيخ الامام ... عبد الله بن احمد بن محمد بن
 قدامة المقدسي رواية القاضي الامام تاج الدين ابي محمد عبد الخالق
 بن عبد السلام بن سعيد بن علوان الشافعي سماع لكتبه العبد الفقير الى
 الله سبحانه محمد بن عبد الوالي بن ابي محمد بن خولان الكنبلي *

From this, as well as from the Isnâd itself, we learn that Muḥammad bin ‘Abdalwālī, a scholar of the 8th century (see *Ad Durar al Kāminah*, vol. ii, fol. 355^b), is the scribe of the present copy, and that he studied the present copy of the work in A.H. 695 under ‘Abdal Khāliq, a Shāfi‘ī scholar and a Qāḍī of Ba‘labakk, who studied the work under the author himself in A.H. 611, for which date see the Isnâd and note attached to the 5th part of the work.

Thus it is evident that our copy was transcribed in or shortly before A.H. 695; and we can accordingly safely reject the statement contained in the following note by some one unknown on the first fol., which speaks of the date of transcription of the present copy as A.H. 595:—

هذا كتاب التواوين لا بن قدامة الكنبلي المتوفى سنة ٩٢٠ و تأريخ
 كتابة هذه النسخة سنة ٥٩٥ *

For other copies of the work see Paris, Nos. 1384-85; Alger, No. 1349 2; Berlin, 8791, where the work, wrongly under the title of *Al-Muntaqâ Min Şamarât Awraq Kitâbi Akhbâr at Tawwâbin* by a certain Aḥmad Maqdisî, is noticed. Again an incomplete copy of the same without title and author's name is mentioned in Berlin, No. 8940.

Written in fair Naskḥ.

No. 858.

fol. 8; lines 25; size 8½ × 6; 7 × 4.

الوصية

AL WAṢĪYAH.

A very rare work, of which no other copy is known to exist, but which is just mentioned in *Ṭabaqât Ibn Rajab*, vol. ii, fol. 80, in the list of the author's compositions, containing mystical and moral instructions, composed by the author in his old age in the form of a testament at the request of certain of his friends. The author followed

the lines laid down by the four Imâms (Abû Ḥanîfa, Mâlik Shâfi'î and Ḥanbal) and other eminent authors, who had composed a work of this nature in their old age under the same title; see Berlin Index (vol. x), pp. 543-44.

Beginning:—

قال الشيخ الشيخ الإمام موفق الدين أبو محمد عبد الله بن أحمد بن محمد بن قدامة المقدسي رحمه الله تعالى الحمد لله ذي الوجه الكريم والفضل العظيم أما بعد فقد سألتني بعض اخواني الصالحين ان اكتب وصية ثم بدا لي الآن ان اجتبه الى مسألتك و ان اكون من الدالين على الخيرين عجزت عن عملك *

Written in fair Naskh. Not dated: apparently, 11th century A.H.

No. 859.

fol. 332; lines 26; size 11 × 8; 8½ × 3½.

شمس المعارف و لطائف العوارف

SHAMS AL MA'ÂRÎF WA LATÂ'IF AL 'AWÂRIF.

A work on Šûfism, expounding the mystical secret and supernatural powers contained in the names of God, and in the prayers *adame*, and supporting the same by philosophical principles. The author also deals with the mystical allusions contained in the letters of the alphabet, used in the Qur'ân, and discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into 40 *fasl*. The present copy, which is incomplete at the beginning, begins abruptly thus:—

شهادة ازل فمن نور هذه الشهادة اعترف المصطفون علما فاقم ذلك *

Neither the author's name nor the title of the work is given on the title-page; but these are given in a note which has been added on the title-page, and are corroborated by Hâj. Khal., vol. iv. p. 75. who quotes the following passage which is found verbatim in the present MS.:—

اعلم ان المقصود من فصول هذا الكتاب ان يعلم بذلك شرف اسماء الله سبحانه و ما اودع في بحرها من انواع الجواهر الحكميات و كيف

التصرف باسماء الدعوات وما تابعها من حروف النور والآيات يتصل بها الى
الحضرة الربانية من غير تعب و ما يتوصل بها الى رغائب الدنيا النخ *

The preface, as given by Hâj. Khal., *loc. cit.*, begins as follows:—

الحمد لله الذي اطلع شمس المعرفة *

Author: Muḥiaddin Abu'l 'Abbâs Aḥmad bin 'Alī bin Yūsuf al Būnī العوني Būnī, معلى الدين ابو العباس احمد بن علي بن يوسف العوني a Ṣūfī of the 7th century A.H., well known as a cabbalistic writer. On fol. 182^b he speaks of the journey which he made from Egypt to Jerusalem, and tells of his having encountered a certain person belonging to the group of Abdāl,¹ thus:—

وذلك اني لما رحلت وهاجرت من مصر وجئت الى زيارة
بيت المقدس اذ انا برجل من الابدال وقد تعرض علي و سلم علي
و قال لي النخ *

He died in A.H. 622=A.D. 1225. See Br. Mus. Suppl., No. 230; Brock., vol. i, p. 497.

For other copies of the work see Goth., No. 1262; Br. Mus., No. 824 4; Leid. vol. iii. p. 171; Berlin, No. 4125, where the contents of the work are fully described

No. 860.

fol. 283; lines 21; size 8½ × 5; 6 × 3.

عوارف المعارف

‘AWÂRIF AL MA‘ÂRIF.

A very reliable copy of ‘Awârif al Ma‘ârif, studied by certain famous Ṣūfis of Gujarât mentioned below. The present composition is

¹ Muhammadans, and especially the Ṣūfis, believe that Abdāl is a group of 70 devotees through whose agency God continues the world in existence. Forty of these live in Syria, and the rest elsewhere. Whenever one dies, another takes his place, being so appointed by God. According to general belief, no one is able to identify them. Cf. Miṣkât, chapter xxiii, a reliable work on Hadīṣ (see Lib. Cat., vol. v, Part ii, No. 340), quoted in Hughes' Dictionary of Islam, pp. 1-2; but it will be noted that our author here claims to have identified one of the group.

regarded by Şūfis and scholars as the most authoritative work on Şūfism. The work is chiefly based on the Qur'ân, Ḥadīṣ and sayings of the Şūfis. In the first and sixth chapters of the work, the author throws light on the origin of Şūtism in Islam and on the philology of the word Şūfi.¹ The principal mystical stages, as well as the aphorisms of the Şūfis, are also discussed in the present work, which was composed in Mecca. The Isnād of Ḥadīṣ and of the sayings of the Şūfis, contained in the present work, commence from one of the author's *Shaikh*s. The work is divided into 63 *Bāb*, which are fully described in Berlin, No. 2845.

Author: *Shihābaddīn* 'Umar bin Muḥammad bin 'Ammawaih As Suhrawardī *شهاب الدين عمر بن محمد بن عمرو السهروردي* (d. A.H. 632 = A.D. 1234). See Lib. Cat., vol. x, No. 519. He was a nephew and disciple of Abū an Naḥīb, the founder of the Suhrawardī order; and it was through his efforts, and those of another disciple (see No. 855 above), that the order spread in Islamic countries. In Upper India, the order was introduced by Bahā'addīn Zakariyā al Multānī (d. A.H. 660 = A.D. 1261; see *Taḥkīr-i 'Ulamā'* Hind, p. 32), a well-known disciple of the present author, who came from Baḡdād and settled in Multān. In Bihar and Bengal it was introduced by another disciple of his, Jalāladdīn at Tabrizi, who came from Persia, and after first visiting Delhi and Badāyūn, journeyed to Bihar and Bengal; see *Mir'at al Asrār*, Persian Cat., vol. viii, No. 676, fol. 341. Later on, fresh impetus was given to the spreading of the order in Bengal and Bihar by the disciples of the above-mentioned Zakariyā al Multānī, when they visited these parts of India. A large number of the leading Şūfis of Bihar, who joined the order, are known to us.

Beginning:—

الحمد لله العظيم شأنه القوي سلطانه الخ *

For other copies of the work see Wien, No. 1896; Paris, No. 1332; India Office, Nos. 625–27; Alger, No. 909; Berlin, Nos. 2845–7; Āṣafiyyah library, Nos. 40–42; Rāmpur, Nos. 217–20. The work was printed in Būlāq, A.H. 1289.

Written in Naskh. Dated A.H. 884.

¹ Besides the four sources of the origin of the word Şūfi given in the present work, viz., Şūf, Şaif, Şuffah and Şafwat, the following six sources of origin are mentioned in other works: (i) Şūtān; see *Tāj ul 'Urūs*, vol. vi, p. 170; (ii) Banī Şūfiyah; see *Ansāb u Samrānī*, fol. 212; (iii) Şūfah (rotten piece of clothes); see *Sharh i Nafahāt* (Persian Hand-list, No. 1410, fol. 6); (iv) Şūfa (an Arab tribe); see *Ġiyāṣ al Luzāt*, p. 226; (v) Şauf; see also *Ġiyāṣ al Luzāt*, p. 100; (vi) Sophia, a Greek word; see Hughes, *Dictionary of Islam*, p. 608 ii.

Scribe : شمس الدين ابن كمال الدين .

The colophon runs thus:—

وقع الفراغ من تحرير هذا الكتاب الشريف المسمى بعوارف المعارف
علي يد اقل العباد شمس الدين ابن كمال الدين ابن شيخ الاسلام
غفر الله تعالى لهم وجميع المؤمنين و المؤمنات من شهر صفر ... سنة
اربع و ثمانين و ثمانمائة *

A note below the colophon which runs thus : **قوبلت مرة بحمد الله** tells that the present MS. was once compared with another copy of the work. This is followed by an autograph note, written by Ja'far bin Jalâl, an eminent Şûfî of Gujarât, and the author of *Raudât i Shâhi*, a Persian work containing biographies of the Şûfis, in 24 volumes. He was also the author of several works on *Hadîs* and *Tafsir*. He died in A.H. 1085=A.D. 1674; see *Taḍkira i 'Ulamâ' i Hind*, p. 214; supplement *Mir'ât Ahmadi*, p. 44. In this note, he tells us that, in A.H. 1044, he and his father, Jalâl Maḡṣûd 'Âlam (d. A.H. 1059=A.D. 1649; see *Taḍkira i 'Ulamâ' i Hind*, p. 216), studied the work from the present copy under his grandfather, Maḡbûl 'Âlam (d. A.H. 1045=A.D. 1635; see *Taḍkira i 'Ulamâ' i Hind*, p. 216). He further tells us that, in A.H. 1050, he and a certain 'Alî Maṣḥadî jointly studied 16 *Bâb* of the work under the above-mentioned Maḡbûl 'Âlam, and the rest of the work under Jalâl. Those portions of the note, which contain the above information, run thus:—

سمعت هذا الكتاب بقرأة سيدي و سندي و والدي و استاذي
و مولاي صاحب الكمال و الفضل و الافضل مولانا سيدنا الجلال سلمه الله
تعالى و كان سلمه الله تعالى يقرأ على سيده و شيخه ... و استاذ ...
و والدة الامجد مولانا السيد المخاطب بمقبول عالم دام الله جلالة فكن
سماعي و قرأة سيدي سلمه الله على سيد سيدي دام جلالة في سنة اربع
و اربعين و الف ثم اقرأت لزبدة اخواني في التقى و عمدة اعوانى على
الهدى السعيد الازلى الابدى السيد على المشهدي وفقه الله لميت
و يغنى بعد ان كان قرأ ستة عشر بابا على سيد سيدي دام جلالة
..... ثم اتم على ضحوة يوم الاثنين الثالث من الجمادي الاولى
خمسین و الف كتبه مملوك اهل البيت النبوي جعفر بن جلال الشاهي
الرضوي الخ *

A second note, written by the same Ja'far bin Jalâl, tells us that he studied the work once more in A.H. 1055, with a group of scholars and Šûfis, under his father, thus:—

سمعت أيضا عند قراءة أكثر العلماء و الصالحاء على سيدي دام جلاله
وكان ذلك في سنة خمس و خمسين و ألف اللهم صل على محمد
و آله و سلم *

In a third autograph note, he tells us that one 'Abdal Ġafûr and his brother jointly studied the work under him, thus:—

سمع هذا الكتاب مني بقراءة اخيه الكبير ... عبد الغفور ... كتبه جعفر
بن جلال الدين مقصود عالم *

The present valuable MS. was purchased in A.D. 1915 by Mr. Abu'l Hasan Khân, the late librarian, and brother of the founder.

The Library possesses two other MSS., viz. Persian Hand-list, No. 1776 11 and Arabic Hand-list, No. 2410, which were for some time in the possession of Šûfi Ja'far mentioned above, whose seal dated A.H. 1057 on both the MSS., runs thus:—

مالكه كليب عتبة الشاهية مملوك اهل البيت النبوي جعفر بن
جلال مقصود عالم الشاهي الرضوي سنة ١٠٥٧ *

Foll. 280-83. *Wasâyah Shaikh*. و صاها شيخ زين الدين ابى بكر الخوافي. Zainaddin Abû Bakr al Khawâfi. These folios, which do not form part of the original work, consist of a short treatise containing instructions for Šûfis, by Zainaddin Abû Bakr al Khawâfi. زين الدين ابوبكر الخوافي. He died in A.H. 838=A.D. 1435. See, for his life, *Mujmal Faṣihî*, fol. 264; *Nafahât*, p. 569.

Beginning:—

و قد شرط سيد الطائفة جنيد قدس الله سره ... الاول دوام الوضوء *

No. 861.

fol. 361; lines 17; size $6\frac{1}{2} \times 3\frac{1}{2}$; $4\frac{1}{2} \times 2$.

The Same.

Another copy of the preceding work, beginning like the above. Written in Naskh. Dated A.H. 920.

Scribe: عماد بن جمال كانوري.

Five foll. at the beginning consist of an index of the contents, written in Nasta'liq by Fath Muḥammad Ṣiddiqi in A.H. 1124.

The last fol. contains a collection of some of the sayings of 'Alī, the fourth Caliph, which begins thus:—

من مقالات حضرت علي كرم الله وجهه طلبت الرفعة فوجدتها في
التواضع النخ *

No. 862.

foll. 242; lines 21; size $9\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like No. 861 above. Foll. 1-11 are written in beautiful Naskh, and the rest of the MS. in fair Naskh in a later hand, dated A.H. 1099; which suggests that the scribe, having somehow obtained possession of the copy of the first eleven folios, transcribed the remaining portion from some other copy.

No. 863.

foll. 430; lines 21; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6 \times 2\frac{1}{2}$.

ذوارف اللطائف

DAWÂRIF AL LATÂ'IF.

A rare and useful commentary on the preceding work, composed in A.H. 818, as appears from the following colophon:—

هذا آخر كتاب ذوارف اللطائف في شرح عوارف المعارف قد فرغ
منه مصنفه سنة ثمانيه و عشرو ثمانمائة *

Difficult mystical theories are explained; and the commentator is at special pains to deal with criticisms which have been made on account of certain apparent discrepancies in the theories contained in the work. Occasionally, the commentator explains the philology of difficult words.

The present commentary is not mentioned in Brockelmann, nor does the commentator's name appear anywhere in the MS.; but a commentary on 'Awârif by 'Alī Mahâ'imi (who died in A.H. 835), with the

title *Dawârif al Laṭa'if*, is mentioned in *Subḥat al Marjân*, fol. 89 ; and we may assume that this is the work in question. The full name of the commentator runs thus : 'Ali bin Aḥmad bin 'Ali bin Aḥmad al Mahâ'imî علي بن احمد بن علي بن احمد الماهمى. He was a scholar and Sûfî of the Wujûdiyyah group (see No. 865 below), and belonged to the Nâ'iti tribe of Kukan (in Gujarât). This tribe consisted of the descendants of certain Quraiṣhî Arabs, who, suffering persecution at the hands of Ḥajjāj bin Yūsūf Aṣ Ṣaqafî (*d.* A.H. 95=A.D. 714), Governor of Arabia in the reign of 'Abdal Malik bin Marwân (A.H. 65-86=A.D. 685-705), left Medina, and came and settled in Kukan. The commentator's merit in Ḥadiṣ, Tafsîr, theology, theosophy and philology, is evident from his compositions on these subjects. Besides the present commentary, and a Tafsîr mentioned in Brock., vol. ii, p. 221, the following works of our author are known to us : (i) *Adillat at Tawḥid*, a work on theology ; (ii) *Commentary on Nuṣûs*, see No. 892 below ; (iii) *Risâlat u fi Wujûh al I'râb*, in which, according to the statement in the preface as quoted in *Subḥat al Marjân*, fol. 89, he analyses 12, 83, 44, 524 different grammatical forms relating to I'râb (vowel and diacritical points), as contained in the following single verse (the opening lines) of the Qur'ân : *الم ذلك الكتاب لأرّب فيه* *مدى الملقبين*. The last-mentioned work is specially quoted by his biographers as evidence of his masterly knowledge of philology. He died in A.H. 835=A.D. 1432 ; see *Taḍkira i 'Ulamâ' i Hind*, p. 147 ; *Ḥadâ'iq al Ḥanafiyah*, p. 371 ; *Subḥat al Marjân*, fol. 89. Brock., vol. ii, p. 221, does not mention the exact date of the author's death.

Beginning :—

الحمد لله الذي على ان جمع فى الانسان بين فصوص تجليات الذات
 و بعد فوقتنى الملك الوهاب ان الحق به (عوارف المعارف)
 شرحاً و الهمني ان اسميه ذوارف الطائف قوله الحمد لله العظيم
 شانه الحمد تعريف الذات بمحاسن الصفات الخ *

Written in fair Naskh. Dated Khaibar A.H. 1153.

Scribe : شيخ قلندر ابن محمد عبد الله الملقب ببني حليم.

No. 864.

fol. 25: lines 31; size 11 × 8; 9 × 5½.

ارشاد المريدين

IRSHÂD AL MURÎDÎN.

A rare and useful manual of Sûfism, containing a brief explanation of the important principles and technical terms. It was composed at the request of the author's friends, and is divided into the following 47 short *Bâb* and a *Faṣl*, with which the work ends:

- (1) باب المجاهدة (2) باب النوبة (3) باب في اصطلاحاتنا (4) باب الطرق
- (5) باب الخوف (6) باب الصمت (7) باب التقوى (8) باب العزلة و الخلو (9) باب الخشوع و التواضع (10) باب الجوع (11) باب العزلة و الرجاء
- (12) باب القناعة (13) باب الحسد و الغيبة (14) باب الصبر (15) باب المقامات (16) باب الشكر (17) باب العبودية (18) باب الرضاء (19) باب المرافقة
- (20) باب الحيرة (21) باب الاخلاص (22) باب العياء (23) باب الاسقام (24) باب حسن الخلق (25) باب الغرسة (26) باب الفتوة (27) باب الذكر
- (28) باب الولي والولاية (29) باب الغيرة (30) باب الجود و السخاء (31) باب الادب (32) باب التصوف (33) باب الفقر (34) باب الدعاء
- (35) باب الموتى (36) باب التوحد (37) باب الصعبة (38) باب السمع (39) باب حفظ قلوب المشائخ (40) باب المحبة (41) باب المعرفة
- (42) باب في المسافر. Faṣl. باب وصية المرید (43) باب الكرامات (44) باب الوصلين و عوت الواصلين شيوخ شباب الملة والدين سهروردي

A note on the title page, which runs thus: من: ارشاد المریدین من: تصنیف قطب العالمین و عوت الواصلین شيوخ شباب الملة والدين سهروردي tells us that the present work is *Irshâd al Murîdîn* by *Shihâbaddin* as *Suhrawardi*; see No. 860 above. Brock., vol. i, p. 440, does not mention the present work in the list of compositions of *Shihâbaddin*; and a work with the same title by *Ibn Jawzî* (d. A.H. 597 = A.D. 1200; see Lib. Cat., vol. x, p. 24) is mentioned in *Hâj. Khal.*, vol. ii, p. 25. A work bearing the present title by *Shihâbaddin* as *Suhrawardi* is mentioned in *Rampûr Hand-list*, No. 51, however; and the following passage, which is quoted by the author of MS. No. 936 below as the words of *Shihâbaddin*, agrees verbatim with a passage on fol. 15^b of the present work.

و قال الشيخ شهاب الدين قدس سره التوكل ان يكل الامر امره الى الله تعالى ويرضى بما يجري عليه فمن فضاء الله تعالى وقدره والتوكل

محله القلب و الحركة بالظاهر لا يذني توكل القلب بعد ما تحقق العبد ان
التقدير من قبل الله سبحانه و تعالى الحمد لله الذي هدانا
اما بعد فقد *

From this we may safely conclude that the statement contained in the note, as well as in the Rāmpūr Hand-list, regarding the author of the work, is correct.

Beginning:—

الحمد لله هدانا لهذا اما بعد فقد التمس مني زمرة
اصدقائي ان اجمع لهم مختصرا في بيان ارباب السلوك فاجبتهم
الى ذلك و اوردت فيه جميع الابواب يتعلق بهذا الفن *

In the first *Bāb*, the author tells us that while there are various orders of Şūfism, differing from each other in their special practices and mysteries, yet the common end of all is to obtain mystical knowledge of God:—

طرق المسانئ مختلفة لان مناماتهم و احوالهم مختلفة و كل شئ وضع
طريقة على ما هو عليه من الحال و المقام و اما الحقيقة فهو الحصول
الى المقصد و مشاهدة نور التجلى *

Written in good Naskh. Not dated: apparently, 13th century A.H.

No. 865.

fol. 283; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$, $9 \times 5\frac{1}{2}$.

الفتوحات المكية

AL FUTŪḤĀT AL MAKKĪYAH.

A big work on Şūfism and asceticism, divided into 560 *Bāb*, the last *Bāb* containing a collection of mystical and moral instructions in the form of a testament to novices. Composed in Mecca, A.H. 629. Each *Bāb* is subdivided into several *Faṣl*. The author, during the compilation of the present work, composed several other treatises; for one of which, see No. 956 l below. According to the author's statement in the preface, the contents of the present work were communicated to the author by divine revelation at the time

of *عُرف* (circuit round Ka'ba). The present work is famous for its exposition of a number of mystical theories, and especially the theory of *وحدة الوجود* (pantheism); i.e., everything is God, or a manifestation of Him. This theory is the subject of great controversy among Muhammadans; and at the same time is the origin of the division of the *Ṣūfis* into two groups, viz., the *Wajudiyyah* (Noumenalists) who support the theory, and the *Shahūdiyyah* (Phenomenalists) who reject it. Orthodox Muhammadans and *Ṣūfis* of the *Shahūdiyyah* group hold it to be invalid under Islamic principles. The subject is fully discussed in *Al 'Urwah*, see No. 905 below. The contents of the present work are fully described in Berlin, No. 2856. This copy of the work is divided into four volumes, of which we have here the first, containing 71 *Bāb*.

Beginning:—

الحمد لله الذي اوجد الاشياء عن عدم الخ *

Author: Muḥiaddīn Muḥammad bin 'Alī, معى الدين محمد بن علي, commonly called *ابن العربي* (Ibn al 'Arabi). He died in A.H. 638=A.D. 1240; see Lib. Cat., vol. v. part ii, No. 293. That he was an author of exceptional merit, is evident from the fact that he composed more than 500 works (see Lib. Cat., vol. v. *loc. cit.*) and never made a first draft of any of his compositions, as appears from the following colophon of the author, found at the end of the fourth volume of the present work:—

قال الشيخ رضي الله تعالى عنه انتهى الباب بحمد الله بالتهاء الكتاب
على ما امكن من الایجاز والاختصار وهذا هو العمل بخطي فاني
اعمل لتصنيف من مصنفاتي مسودة اعلا الخ *

Written in fair Naskh. The present volume is undated; but the second volume of the work, which is identical in size and handwriting, is dated A.H. 994, from which we may conclude that the present volume was written in or before that year.

For other copies of the work see Wien, vol. iii, p. 361; Leipzig, No. 229; Berlin, Nos. 2856-73; India Office, Nos. 628-644; Br. Mus. Suppl., No. 231; Goth., No. 884; Bodl., vol. i, Nos. 84-5; Paris, Nos. 1333-36; Cairo, vol. ii, p. 99, Asafiyah, Nos. 31-34; Rampur, Nos. 238-42.

No. 866.

fol. 287; lines 38; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. II.

The second volume of the preceding work, beginning with the 72nd *Bâb*, thus : الباب الثاني والسبعون في الحج والسرار. It ends with the 43rd *Faṣl* of the 198th *Bâb*.

Written in fair Naskḥ. Dated A.H. 994.

No. 867.

fol. 296; lines 35; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. III.

The third volume of the same, beginning with the 44th *Faṣl* of the 198th *Bâb*, thus : الفصل الرابع في اللطف من النفس. It ends with the 366th *Bâb*.

Written in fair Naskḥ. Dated A.H. 994.

No. 868.

fol. 137; lines 33; size $11\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 5\frac{1}{2}$.

Vol. IV.

The fourth volume of the same, beginning with the 367th *Bâb*, thus : الباب السابع والستون وثلثمائة في منزلة النوكل. It ends with the 560th *Bâb*, the last *Bâb* of the work.

Written in fair Naskḥ. Dated A.H. 995.

Scribe : يحيى بن قاسم العليف.

The name of the scribe is not mentioned in the earlier volumes; but the size and handwriting being identical, we may assume that all were written by the same scribe, Yaḥyà bin Qâsim.

The following note, the handwriting of which is identical with that of the MS., tells us that this copy in four volumes was in the possession of one 'Alâaddîn Beg, a noble of the Court of Sultân Murâd III (A.H. 989-1003=A.D. 1574-1595), a king of the Ottoman dynasty:—

في نوبة مولانا سيدنا الكريم المعالي امير اللواء الشريف السلطاني
علاء الدين بك اعلى الله مجده وذكره الخ *

We find on the title-page of all the volumes the seal, dated A.H. 1013, of Ḥusain ar Rûmî, a well-known scholar and Amîr al Umarâ', who died in A.H. 1023=A.D. 1614; see *Khulâṣat al Aṣar*, vol. ii, p. 89. Accompanying the seals in all the volumes, is the following autograph note, which indicates that the MS. was for some time in his possession:—

سما انتظم في سلك ملك الفقير حسين الرومي جعل الله تعالى
ذنبه مغفورا و عييه مستورا *

No. 869.

fol. 539; lines 47; size $14\frac{1}{2} \times 8\frac{1}{2}$; $9 \times 8\frac{1}{2}$.

The Same.

A very beautiful and complete copy of the preceding work, written in beautiful Naskḥ within gold-ruled borders. All the headings to the *Bâb* are written in gold, and the headings to the *Faṣl* are written in red and blue ink. The hemistiches and verses contained in the work are distinguished by a small circle of gold at the top of each. There is a beautiful frontispiece. Marginal notes are found throughout the copy.

Written in Naskḥ. Dated A.H. 1011.

Scribe: أحمد بن عبد الله الجزري.

No. 870.

fol. 280; lines 29; size $8\frac{1}{2} \times 5$; 6×3 .

فصوص الحكم

FUṢŪṢ AL ḤIKAM.

A work on Ṣūfism, containing a collection of maxims and aphorisms. According to the author's statement in the preface, the contents of the work were revealed to the author by the Prophet in a dream, in Damaseus, A.H. 627; but the actual composition of the work must be later than A.H. 629, since the author refers on fol. 24^b to his own composition, *Al Fatûḥât* (see No. 865 above), which was composed in A.H. 629, thus:—

وقد بينا هذا في الفتوحات المكية *

A large number of scholars and Šūfis devoted themselves to a study of the present work, and composed commentaries on it, both in the Arabic and Persian languages. The work is divided into 27 *Fasṣ*, which are fully described in Berlin, No. 2876.

Author: Muḥiaddin Muḥammad bin ‘Alī Ibn al-‘Arabī محيى الدين معلى الدين محمد بن علي ابن العربي (d. A.H. 638=A.D. 1240); see No. 865 above.

Beginning:—

الحمد لله منزل الحكيم على قلوب الكلم الخ *

Marginal notes, containing explanations of words and phrases, are found throughout the copy.

For other copies of the work see Berlin, Nos. 2876-77; Goth., No. 888; Wien, No. 1898; Paris, No. 1340; India Office, Nos. 645-6; Bodl., vol. i. No. 120; Alger, No. 910; Āṣafiyyah, No. 35; Rāmpūr, Nos. 248-49.

The work was printed in Bûlâq, A.H. 1252.

Written in bold Naskḥ. Not dated; apparently, 10th century A.H.

No. 871.

fol. 38; lines 31; size 11 × 8; 9 × 5½.

The Same.

Another copy of the same, written in minute Naskḥ. Dated A.H. 1045. The handwriting of the present MS. is identical with that of the *Manâzil as Sâ’irîn* (see No. 832 above) and of MS. No 873 below—the scribe of the last-named work, Nûraddin, being presumably scribe of all three.

No. 872.

fol. 175; lines 13; size 10 × 6½; 7 × 3

The Same.

Another copy of the preceding work, written in Naskḥ. Not dated; apparently, 11th century A.H. Marginal notes are found throughout the copy.

No. 873.

fol. 25; lines 31; size 11 × 8; 9 × 5½.

فكوك الغصوص

FUKÛK AL FUŞÛS.

A commentary on Fuşûş (No. 870 above), in which the commentator confines himself to an explanation of difficult mystical theories and phrases contained in each *Faşş* of the Fuşûş, composed at the request of Muaiyad bin Maḥmūd bin Ṣa'id al Jandī (see No. 874 below), a disciple of the commentator.

By Ṣadraddīn Abū'l Ma'ālī Muḥammad bin Ishāq bin Muḥammad al Qūnawī صدر الدين ابو المعالي محمد بن اسحاق بن محمد القونوي. The commentator was born in Qūniyab, A.H. 587. He studied in his native place and elsewhere under distinguished scholars of his age; and after completing his literary studies, placed himself for spiritual training under his step-father, Shaiḫ Muḥiaddīn Al 'Arabī, the author of the text. By virtue of his devotion to mystical learning, he won for himself special recognition among the disciples of the Shaiḫ. He is equally famous as a Ṣūfī and a scholar; and as testimony to his scholarly attainments, his biographers mention his success in a disputation on certain metaphysical points with a well-known philosopher of his day. Ṭūsī (*d.* A.H. 672=A.D. 1273; see Lib. Cat., vol. x, No. 593). The subject of the dispute is described in MS. No. 2740/1 of the Arabic Hand-list, and in the treatises mentioned in Būhār Lib. Cat., vol. ii, 460/2, 3, 4. Qūnawī was the author of a number of works, 17 works in all being enumerated in Brock., vol. ii, p. 449. Jāmi, the author of *Nafaḥat*, p. 645, omits to note the date of his death; and in Berlin, No. 2878, this is given as A.H. 673. The correct date, however, is A.H. 672=A.D. 1273, as given in the following works: Brock., *loc. cit.*; Al Lawāqih, fol. 209; Ḥabīb as Siyar, vol. ii, part i, p. 66; *Tāj at Ṭabaqāt*, vol. vii, part ii, fol. 589 (where mention is made of Ṭāj al 'Alawī, an independent and detailed biography of Qūnawī).

Beginning:—

الحمد لله الذي اطلع من مشارق غيبه الاخفى شمس انواره
الباهرة النخ *

For other copies of the commentary see Berlin, Nos. 2878-9; Cairo, vol. ii, p. 382.

Written in good Naskh. Dated A.H. 1045.

Scribe : نور الدين ابر الوداد الوفائي الأزهرى. As already noted in No. 871 above, he appears also to have been the scribe of MSS. Nos. 832 and 871.

No. 874.

fol. 359 ; lines 17 ; size $10\frac{1}{3} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

شرح فصوص الحكم

SHARḤ U FUṢŪṢ AL ḤIKAM.

A very useful detailed commentary on *Fuṣūṣ* (No. 870 above). composed under the direction of Qūnawī (see No. 873 above). one of the *Shāikh*s of the commentator.

The preface is followed by a *Qaṣīdā* of 142 verses, specially composed by the commentator to give the reader a concise preliminary account of mystical theories. This *Qaṣīdā* is entitled *Qaṣīdat u Dāliyah* in our copy ; but in Brock., vol. i, p. 451, and Berlin, No. 2880, it is entitled *Qaṣīdat u Gaibiyyah*.

The commentator deals very fully, in fol. 8^v-58, with the preface of the text, examining thoroughly, from the mystical and theological standpoints, the theories which are referred to in the said preface. and certain other important theories.

This portion of the commentary was composed during the life-time of Qūnawī ; who, we are told by the commentator, fully approved of the same. The rest of the commentary was composed after Qūnawī's death.

The preface of the commentary begins thus :—

حمد الحمد احق مصاد الحق و احمدها في مجاميع الصدق
اما بعد فان كتاب فصوص الحكم في خصوص الكلم من منشآت هذا
الكامل الخاتم مفخر بني طي النخ *

The *Qaṣīdā* begins thus :—

مؤيد لتقنع بمشهود شاهد ففي غيبه اقصى مقاصد فائد

The last verse of the *Qaṣīdā* runs as follows :—

فحمدا له بدوا دعودا و عائد اليه جميع الحمد من كل حامد

The commentary on the preface of the text begins on fol. 8^b. thus :—

فل الشيخ رحمه الله الحمد لله منزل الحكم قال العبد في
خطبة الكتاب ستة عشر كلمة تحثوى على مثابها مباحث *

literary merits. He was the author of a number of works on different branches of Islamic literature, 12 works in all being enumerated in Brock., vol. ii, p. 204. He belonged to the Wajūdiyyah group of Šūfis (for whom see No. 865 above). His disputation with ‘Alāaddin as Šamnāni (see No. 992 below), in support of the special theory of the Šūfis of the Wajūdiyyah group, is fully described in Nafahāt, pp. 557-68. He is the best known among the disciples of ‘Abdaššamad an Naṭanzī, who awarded him a *Khirqā* (garment), and personally invested him with the same.

With regard to the date of our author's death, this is omitted in the biographical notice contained in Nafahāt, *loc. cit.*; but Hāj. Khal., vol. iv, p. 427, gives A.H. 730 as the date, unsupported by any authority for his statement, and this is accepted as correct in all catalogues in which any work of the author is noticed; see Brock., vol. ii, p. 204, where the names of these catalogues are given. But in *Mujmal Faṣiḥi*, a rare and reliable work on General History, in Persian (see Lib. Cat., vol. vi, No. 455), the author of which belongs to the 9th century A.H., we have discovered evidence which leads us to reject the generally accepted date, and enables us to state for the first time the correct date of our author's death. On fol. 209 of this work, we are told that ‘Abdarrazzāq completed one of his compositions, viz., a commentary on *Manazil as Sā’irīn* (see No. 832 above), a copy of which commentary is noticed in India Office, No. 600, in A.H. 731, i.e., a year later than the generally accepted date of his death. This passage in *Mujmal Faṣiḥi* runs as follows:—

سنة احدى و ثلاثين و سبعمائة اتمام شرح منازل السائرین
خواجه عبد الله تصنيف شيخ کمال الدين عبد الرزاق الکاشاني في يوم
الاثنين رجب الاعم *

Again, on fol. 211^b of the same work, a brief account is given of our author; and the date of his death is given as A.H. 736=A.D. 1337. This passage runs as follows:—

سنة ست و ثلاثين و سبعمائة وفات شيخ کمال الدين عبد
الرزاق الکاشاني في ثالث محرم صاحب شرح فصوص و شرح منازل
السائرین خواجه عبد الله الانصاري و دفن هنالك في الخانقة الزبيدي
..... في جوار مسجد الجمع و كان قد لبس الخرفة من يد الشيخ
عبد الصمد الاصفهانى النطنزي و هو لبسه من يد الشيخ نجيب الدين على
نوغش و هو من يد الشيخ ابي حفص شهاب الدين عمر السهروردي *

Beginning:—

الحمد لله الأحد بذاته و كبريائه الواحد بصفاته و اسمائه الخ *

For other copies of the work see Paris, No. 1342; Alger, No. 912; Râmpûr, No. 191; Âsafiyah Library, No. 360.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 876.

fol. 203; lines 31; size $10\frac{1}{2} \times 6\frac{1}{2}$; $8\frac{1}{4} \times 4\frac{1}{2}$.

مطلع خصوص الكلم في معاني
فصوص الحكم

MATLA'U KHUṢŪṢ AL KILAM FÎ MA'ÂNÎ FUṢŪṢ AL ḤIKAM.

A detailed commentary on *Fuṣûṣ* (see No. 870 above), noted for its critical examination of mystical theories, and for the explanations given of technical terms. The commentary is prefaced by a detailed Muqaddimah (introduction), divided into 12 *Faṣl*. This Muqaddimah was dedicated to K̲hawāja Giya-addin Muhammad (*d.* A.H. 736 = A.D. 1337), a well-known Minister of Persia; see *Mujmal Faṣiḥi*, fol. 210^b.

Commentator: Dā'ūd bin Maḥmūd al Qaiṣari al Ḥanafi *داؤد بن محمد القصري الحنفي*, a well-known Ṣūfī of the 8th century A.H., who completed his studies in Cairo, and afterwards became the disciple of 'Abdarrazzâq (see No. 875 above), whom he mentions in the Muqaddimah as his *Shaikh*. He is the author of several other commentaries on mystical work. He died in A.H. 751 = A.D. 1350; see Brock., vol. ii, p. 231.

Foll. 1-20. Muqaddimah, which begins thus:—

الحمد لله الذي عين الاعيان بفيضه الا قدس الخ *

Foll. 21-203. Commentary, which begins thus:—

الحمد لله رب العالمين قال الشيخ الحمد لله
منزل الحكم على قلوب الكلم شروع فيما يجب على جميع العباد
من الحمد و الثناء *

For other copies of the commentary see Wien, No. 1898; Pet., No. 52; Alger, No. 191; Cairo, vol. ii, p. 110; Berlin, No. 2881,

where the work is fully described, but where the date of the author's death is not given.

Written in good Naskh. Dated A.H. 1000.

No. 877.

foll. 432; lines 17; size 10×5 ; 7×3 .

The Same.

Another copy of the preceding commentary, but without the Muqaddimah.

Beginning:—

الحمد لله رب العالمين قال الشيخ الحمد لله منزل
الحكم على قلوب الكلم شروع فيما يجب على جميع العباد من الحمد
والثناء عليه النخ *

Written in fair Naskh. Not dated; apparently, 12th century A.H.

No. 878.

foll. 49; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مقدمة شرح الفصوص

MUQADDIMA TU SHARḤ A FUṢṢ.

A separate copy of the Muqaddimah of the preceding commentary, but incomplete. It corresponds with foll. 2-20 of No. 876 above.

It begins abruptly thus:—

ولما كان التعلم بهذه الاسرار موقوفاً على معرفة اصول وقواعد اتفق
عليها هذه الطائفة *

Written in Nasta'liq. Dated A.H. 1112.

Scribe: يار محمد الجشنى الفاروقى. He is also the scribe of the Persian MS., Hand-list, No. 1373.

No. 879.

foll. 343; lines 15; size $8\frac{1}{2} \times 5\frac{1}{2}$; $5 \times 3\frac{1}{2}$.

شرح فصوص الحكم

SHARḤ U FUṢŪṢ AL ḤIKAM.

An autograph copy of a commentary on Fuṣūṣ (see No. 870 above), composed in A.H. 896. According to the commentator's statement in his preface, the present commentary is mainly a collection of the notes made by him, while engaged in studying Fuṣūṣ, with the help of existing commentaries on the work which he collected for the purpose.

By Nūraddīn 'Abdarrahmān bin Aḥmad al Jāmi نور الدين عدد الدين الجامي, a well-known poet, Ṣūfī and scholar of the 9th century A.H., who composed a number of works on different branches of Islamic literature, both in the Arabic and Persian languages. He died in A.H. 898=A.D. 1492; see Lib. Cat., vol. ii, p. 180.

Beginning:—

الحمد لله الذي زين خواتم قلوب اولى الهمم بفصوص نصوص الحكم
..... اما بعد كذب فصوص الحكم ثم اني كنت
رتبة من الزمان مشغولاً بمطالعة و لم اجد استاذاً يمن علي بشرح مشكلاته
..... فقصدت الى جمع شروحه و طالعته مرة بعد اخرى و راجعت
اليها مرة بعد مرة و اضفت اليه ما سئخ في انشاء المطالعة *

The colophon of the commentator, containing his name and the date of composition, runs thus:—

لقد وفق للفراغ عن فك ختام هذه الفصوص العبد المتذلل
بالشخص فصوص عبدالرحمن بن احمد الجامي في سلك شهور
سنة ست و تسعين و ثمانمائة *

The colophon is followed by a note, which tells us that the author of the text died in A.H. 638 in Damascus:—

توفى الشيخ المصنف في الثاني و العشر من ربيع الاول سنة ٦٣٨
بدمشق تم بالخير و الحمد لله *

For other copies of the commentary see Berlin, No. 2883; India Office, No. 647 8; Rāmpūr, No. 189; Āṣāfiyah, No. 36.

Written in fair Naskh. Dated A.H. 896.

The handwriting of the present MS. is identical with that of two other autograph works of the author contained in the Library; see Persian Hand-list, Nos. 494, 1340.

No. 880.

fol. 268; lines 17; size 9×6 ; $6\frac{1}{2} \times 4$.

The Same.

Another copy of the preceding work, beginning like the above.

Written in fair Nasta'liq. Not dated; apparently, 11th century A.H.

No. 881.

fol. 420; lines 25; size $8\frac{1}{4} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 4$.

جواهر النصوص في حل كلمات الفصوص

JAWÂHIR AN NUŞÛS FI ḤALLI KALIMÂT AL FUSÛŞ.

A very useful commentary on Fûşûş (No. 870 above). According to the commentator's statement in the preface, his object was to compose a commentary on the work in the easiest and simplest language. The commentary was completed in A.H. 1096.

By 'Abdalḡani bin Ismâ'il An Nâbulusî عبد الغني بن اسماعيل النابلسي, a prominent scholar and author of the 12th century A.H. He died in A.H. 1143=A.D. 1732. See Lib. Cat., vol. x, No. 578.

Beginning:—

الحمد لله الذي بداته ثبتت الايمان وبصفاته تفصلت الاكوان.....
 اما بعد فيقول عبد الغني النابلسي نسباً الحنفى مذهباً
 القادري مشرباً هذا شرح وضعته على فصوص الحكم
 لما رأيت شروحه مغلقة العبارات وصعبة الاشارات فاردت ان اوضح مشكلا
 وسميته جواهر النصوص في حل كلمات الفصوص الخ *

For other copies of the commentary see Berlin, No. 2886 :
Wien, No. 1902.

The following note below the colophon :—

تم تصحيحه على نسخة المؤلف التي بخطه الشريف
على احمد الخاني الخالدي الذئبندي في رمضان سنة الف ومائتين
تسعة وثمانين *

tells that the present MS. was compared with the autograph copy of
the work in A.H. 1289 : and from this we may conclude that the
present copy of the work was made in or before A.H. 1289.

Written in ordinary Naskh.

No. 882.

fol. 8 : lines 25 ; size $8\frac{1}{2} \times 6$: $7\frac{1}{4} \times 4\frac{1}{2}$

نقش الفصوص

NAQSH AL FUṢŪṢ.

An abridgment by the author himself, Muḥiaddin al 'Arabī, of
Fuṣūṣ (No. 870 above). Some one, in the following note on the title-
page, says that Abu'l Maḥāsin Ad Dihlawī (*d.* A.H. 795 = A.D. 1396)
composed a commentary on the present abridgment in six Kirāsa,
each Kirāsa being equal to ten foll. :—

و هو مختصر الفصوص و قد شرحه الامام العلامة المحقق المدقق
امام عصره و فريد دهره ابو المحاسن بن شرف الدين الدهلوي رحمه الله
تعالى و نفع به و بعلمه و قدر شرحه المذكور في سنة كراسة و سماه كتاب
عين الفصوص *

A copy of this commentary, which is in Arabic, is noticed in
Āṣāfiyah Library, No. 211. Jāmī (see No. 879 above) composed a
Persian commentary on this abridgment ; for copies of which see
India Office, No. 653, and this Library's Persian Hand-list, No. 1373.

Beginning :—

اعلم ان الاسماء الحسنی تطلب بذواتها *

Only one other copy of the present work is known to us ; see
Berlin, No. 2888.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

No. 883.

foll. 236; lines 17: size $10\frac{1}{2} \times 7$; $8 \times 4\frac{1}{2}$.

انفاس الخواص

ANFÂṢ AL KHAWÂṢṢ.

A commentary on the commentator's own abridgment of Fuṣūṣ (No. 870 above). The commentator tells us in the preface that, after composing the abridgment, he felt the need of a commentary on the same. Though technically a commentary on the abridgment, it is almost as detailed as a commentary on the original work. It is divided into 81 Nafs.

By Muḥibballāh al Allāhâbâdî معبب الله الله أبادي, a famous scholar and also well known as a Ṣūfī, a supporter of the Wujūdīyah group (see No. 865 above). He was a native of Saidpūr in Awadh, but settled permanently in Allāhâbâd. According to his own statement in the preface, he was a disciple of Abū Sa'īd, the great-grandson of 'Abdal Quddūs of Ganguh (*d.* A.H. 945 = A.D. 1538). Besides the present work, he is the author of the following eleven works, which are enumerated in Taḥkīr-i 'Ulamâ-i Hind, p. 175: (i) شرح غانة الغابات (ii) رساله هفت احکام. (iii) فصوص الحکم فارسي. (iv) عبادۃ اخص الخواص. (v) مغالط عامه. (vi) طرق الخواص. (vii) سر الخواص. (viii) رساله وجود مطلق. (ix) رساله تسويه. (x) مناظر اخص الخواص. (xi) رساله سه رکنی.

Muḥibballāh died in A.H. 1058 = A.D. 1648. See, for his life Taḥkīr-i 'Ulamâ-i Hind, *loc. cit.*; Hadâ'iq al Ḥanafīyah, p. 412.

Beginning:—

الحمد لله الذي لاحمد لما سواه ثم نظرت الى فصوص الحکم و شرحه ... فاخصرته على ما تقف ان رجعت الى المختصر ثم لايزال يرد على القلب ما يتعلق بالمعرفة و اهلها فلم اطرح نظر اللطالبيين المعجبين فاخذت في تسويده و رتبته على عدة انفاس فسميته بانفاس الخواص النخ *

Only one other copy of the present commentary is known to us; see Rāmpūr, No. 39, where, however, the commentator's name is not given.

Written in Nasta'liq. Dated A.H. 1107.

No. 884.

fol. 14 : lines 13 ; size 7×4 ; $4\frac{1}{2} \times 2\frac{1}{2}$.

اسرار الخلوة

ASRÂR AL KHALWAT.

A treatise on Khalwat (retirement from worldly affairs for the purpose of worship and pious meditation), one of the principles most strictly observed in Sûfism. The contents of the work are fully described in Berlin, No. 2916.

Author: Muḥiaddin Ibn al 'Arabi معلى الدين ابن العربي. See No. 865 above.

Beginning:—

الحمد لله واهب العقل و مبدعه الخ *

For other copies of the work see Berlin, Nos. 2916-17: Br. Mus. No. 886; India Office, No. 657 1.

Written in good Naskh. Not dated: apparently, 11th century A.H. Frequent corrections are made in the margin.

The MS. was for some time in the possession of one Sayyid 'Abdal Wali bin Muḥammad Sa'dallâh, a note written by whom is found on the title-page.

No. 885.

fol. 53 : lines 11 : size $7 \times 4\frac{1}{2}$; $4 \times 2\frac{1}{2}$.

شرح اسرار الخلوة

SHARḤ U ASRÂR AL KHALWAH.

A very useful commentary on the preceding treatise by Muḥiaddin Ibn al 'Arabi, adding certain important information relating to the subject-matter of the text.

By Quṭbaddin 'Abdalkarim bin Ibrâhim bin Sibṭ u 'Abdalqâdir al Jili قطب الدين عبد الكريم بن ابراهيم سبط عبد القادر الجيلي, a famous Sûfi and scholar of the 9th century A.H., who is also known to us as the author of commentaries on some other works of Muḥiaddin Ibn al 'Arabi. In all, 17 works of the present commentator are enumerated in Brock., vol. ii, p. 205, of which *Al Insân al Kâmil*, a work on Sûfism (for a copy of which see Berlin, No. 2314), has received

special recognition. He was born in A.H. 787; but the date of his death is uncertain. He is said to have been alive in A.H. 805 (see Cairo, vol. ii, p. 68); in A.H. 820 (see Berlin, No. 2874); in A.H. 826 (see Brock., *loc. cit.*). In India Office, No. 693, we are told that he died in A.H. 811; but no authority is cited in support of this statement. The present commentary is not found in the list of the author's compositions given by Brock., *loc. cit.* The following note on the title-page, however, written in a different hand from the MS. tells us that the commentary is by 'Abdalkarim al Jili:—

الجزء الاول من شرح اسرار الخلوة للشيخ عبد الكريم الجيلي *

This statement is corroborated in the following colophon of the scribe, who says that the present commentary is by the author of *Al Insân al Kâmil*, which is undoubtedly a composition of 'Abdalkarim al Jili:—

تمت تمام شد الرسالة المسماة باسرار الخلوة للشيخ محيي الدين
العربي مع شرحه لمؤلف الانسان الكامل •

In the absence of any strong evidence to the contrary, we may accept the above statements.

No other copy of the present work is known to us.

Written in fair Naskh. Not dated; apparently, 11th century A.H.

One 'Abdalqâdir, in the following note on the title-page, says that the MS. was for some time in his possession:—

من مواهب الجليل القادر على عبده الاحقر القاصر عبد القادر
عفي الله عنه *

No. 886.

foll. 8; lines 14: size 8×6; 5½×3½.

امطلاحات الصوفية

İŞTILAHÂT AŞ ŞŪFÎYAH.

A treatise, in which are explained important technical terms relating to Šūfism, contained in the author's own works, and certain mystical terms found in the works of others.

Author: Muḥiaddīn Ibn al 'Arabi العربي ابن العربي. See No. 865 above.

Beginning:—

الحمد لله و سلام على عباده الذين اصطفى اما بعد فانت
اشرت اينذا بشرح الالفاظ التي تداولتها الصوفية المحققون من اهل الله
بينهم لما رأيت كثيرا من علماء الرسوم قد سألونا في مطالبة في مضافنا
و مصنفات اهل طريقنا مع عدم معرفتهم بما طويضا عليه من الالفاظ التي بها
يفهم بعضهم من بعض فاجبت الى ذلك ولم استوعب كلها
و لكن اقتصرت على الهم *

The title found on the title-page of the present copy of the work is that given above; but the same work is noticed in Râmpûr, No. 295, under the title *Kitābu Sharḥ i Alfāz Aṣ Ṣūfiyah*. Again, in India Office, No. 657 5, the title of the work is given as *Ri-âlatu Sharḥ-i Alfāz al Lati Tadāwalathu Aṣ Ṣūfiyah*.

The author of *Faṣl al Khiṭāb*, a most reliable work on Ṣūfism. fol. 178^b quotes the following passage from the present work (cf. fol. 5^b); but is not aware of who the author was.

فال بعض كبراء العارفين ... في شرح الالفاظ التي تداولتها الصوفية
المحققون من اهل الله ... التلويح ينقل العبد في احواله وهو عند
الاكثرين مقام الناقص و عندنا هو اكمل المقامات النخ *

Written in ordinary Naskḥ. Not dated; apparently. 13th century A.H.

Scribe: سعد الدين بن شيبخ محمد.

No. 887.

fol. 55; lines 27; size 9 × 6; 7 × 4.

التدبيرات الالهية في اصلاح المملكة الانسانية

AT TADBÎRÂT AL ILÂHÎYAH FÎ IṢLÂḤ AL MAMLUKAT AL INSÂNÎYAH.

A treatise on the Microcosm (viz., man as an epitome of the universe), in which this ancient philosophical theory, and the mystical belief that the individual is a kingdom in himself and is governed by Kings, Governors, Ministers, Qâḍîs and others, are expounded. The

work is divided into a Tamhīd (foll. 3-5), Muqaddimah (foll. 6-9), and 17 *Bāb*, which are enumerated below. The last *Bāb* is again subdivided into five smaller *Bāb*, of which the fifth contains وصة (testament, containing instructions for novices).

- I. foll. 10-14. الباب الأول في وجود الخليفة الذي هو ملك
البدن و اعراض الصوفية فيه *
- II. fol. 15. الباب الثاني في اختلاف العلماء في ما عينه و حقيقته *
- III. foll. 16-19. الباب الثالث في اقامة مدينة الجسم و تفصيلها
من جهة كونها ملكا لهذا الخليفة *
- IV. foll. 20-22. الباب الرابع في ذكر السبب الذي لاجله وقع
الحرب بين العقل و الهوى *
- V. foll. 23-29^a. الباب الخامس في الاسم الذي يخص الامام
وحده و في صفاته و احواله و ان الامام
لا يكون الا واحدا من اربعة *
- VI. foll. 29^b-30^a. الباب السادس في العدل و موقاضي المدينة
القائم باحكامها *
- VII. foll. 30^b-32^a. الباب السابع في ذكر الوزير و صفاته *
- VIII. foll. 32^b-35^a. الباب الثامن في الفراسة الشرعية و الحكمية *
- IX. foll. 35^b-38^a. الباب التاسع في معرفة الكاذب و صفاته *
- X. foll. 38^b-39^a. الباب العاشر في المسددين و العاملين واصحاب
الجنائيات و الخراج *
- XI. foll. 39^b-40^b. الباب الحادي عشر في الجنابات الى الحضرة
الالهية و وقوف الامام عليها و رفعها الى
الحق الملك سبحانه تعالى *
- XII. foll. 40^b-41^a. الباب لثاني عشر في السفراء و الرسل
المنوجهين الى السائرين بمدينة البدن *
- XIII. foll. 41^b-42^a. الباب الثالث عشر في سياسة القواد والاجناد
و مراتبهم *
- XIV. fol. 42^b. الباب الرابع عشر في سياسة الحرب و ترتيب الجيوش
عند اللقاء *
- XV. fol. 43^a. الباب الخامس عشر في ذكر السر الذي يغلب به اعداء
هذه المدينة *

XVI. foll. 43^b-45. الباب السادس عشر في ترتيب الغذاء الروحاني
على فصول السنة لاقامة هذا الملك
الانساني وبقائه *

XVII. foll. 46-55^a. الباب السابع عشر في خواص الاسرار المودعة
وكيف ينبغي ان يكون السالك في احواله *

(i) fol. 49^b. الباب الاول من الباب السابع عشر من ابواب الكتاب في
معرفة افاضة العقل على نور اليقين *

(ii) fol. 50^a. الباب الثاني من الباب السابع عشر من ابواب الكتاب [في]
العجب المانع عن ادراك عين الدقيق *

(iii) fol. 50^b. الباب الثالث من الباب السابع عشر من ابواب الكتاب في
اللوح المحفوظ الذي هو الامام المبدى ولوح
المعروف والاثبات *

(iv) foll. 50^b-51^a. الباب الرابع عشر من الباب
العادي والعشرون من الكتاب في اسباب
الزفريات والواجبات والدعوى عند السماع *

(v) foll. 51^b-55. الباب الخامس من الباب السابع عشر في الوصية
للمريد *

Author: Muhiaddin Muhammad bin 'Ali al 'Arabi معي الدين
محمد بن علي العربي. See No. 865 above.

Beginning:—

قال العبد الفقير الى الله محمد بن علي الكاتمي الطائي
الحمد لله الذي استخرج من وجود علمه الى عينه فاني
سميت هذا الكتاب الصغير الحجم ... بالتدبيرات الالهية في اصلاح المملكة
الانسانية الخ *

For other copies of the work see India Office, No. 658 5; Bodl.,
vol. ii. p. 212.

Written in fair Naskh Not dated; apparently, 10th century
A.H.

No. 888.

fol. 29 ; lines 4 ; size $7\frac{1}{4} \times 5\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

منقاة المغرب

‘ANQÂ’ AL MAGRIB.

The present treatise was composed by Muḥiaddin Al ‘Arabi (محي الدين العربي) as a supplement to his own treatise (No. 887 above), and deals with certain points omitted in the latter treatise.

The preface, which is written in verse, begins thus :—

حمدت الهي و المقام عظيم فابدأ سرورا و الفواد كظيم

The treatise begins, after the preface, as follows :—

كنا قد ألفنا كتابا روحانياً سميناه بالتدبيرات الالهية و هذا الكتاب المنصور المسمى في غيا بات الزل عنقاو المغرب *

For other copies of the work see Berlin, No. 2894 ; Paris, No. 1339 ; Wien, No. 1906 ; Cairo, vol. vii, p. 46, Āṣafīyah, No. 39 2 ; Râmpûr, No. 216.

Written in good Naskḥ. Not dated : apparently, 11th century A.H.

No. 889.

fol. 29 ; lines 17 ; size 7×5 ; $5\frac{1}{2} \times 4$.

العقلة المستوفزة

AL ‘UQLAT AL MUSTAWFIZAH.

A treatise, expounding the mystical belief that man is made up of different elements, bodily and spiritually.

Author : Muḥiaddin Ibn Al ‘Arabi (محي الدين ابن العربي). See No. 865 above.

Beginning :—

الحمد لله الواحد الذي افتتح وجود السوي *

On fol. 24^b, the author refers to another composition of his, viz., كتاب الكشف.

For other copies of the work see Berlin, Nos. 2923-24 ; Br. Mus., No. 886, 24 ; Cairo, vol. vii, p. 380 ; Āṣafīyah, No. 48 ; Râmpûr No. 295.

Written in good Naskḥ. Dated A.H. 773.

Some one in the following note, at the end, says that in A.H. 811 the present MS. was compared with the autograph copy:—

الحمد لله قوبلت النسخة على نسخة المؤلف بخطه سنة
احدى عشر وثمانمائة *

No. 890.

fol. 107; lines 17; size 8 × 6; 6½ × 4.

كتاب روح القدس

KITÂB U RUḤ AL QUDṢ.

A work containing mystical and moral instruction, composed for Abû Muḥammad bin 'Abdal'azîz al Qurashî, who at that time was residing in Africa, in Tunis. The author maintains, in the beginning of the work, that according to the true principles of Ṣūfism, no Ṣūfi is entitled to be called Ahl al Ḥaqiqat (i.e., one who has penetrated into the Divine mysteries) unless he is also Ahl at Ṭarîqah (i.e., a devotee); and he goes on to criticise those Ṣūfis of Africa, who claim that they are Ahl al Ḥaqiqat, though not Ahl at Ṭarîqat. Ṣūfis, who have adopted Ṣūfism from worldly motives, are also severely criticised by the author, thus:—

و صوفية عاف هم باغراض الدنيا موشحون حافظوا السجادات
و المرقعات و لازموا الخوانق و الرباطات يأتي اليها من حلال
و حرام *

Author: Muḥiaddin Ibn 'Arabi العربي ابن العربي. See No. 865 above.

Beginning:—

الحمد لله رب العالمين من العبد الضعيف المذنب
الشفيع محمد بن علي بن محمد العربي الطائي الحاتمي وفقه
الله تعالى الى وليه في الله تعالى و اخيه ابي محمد بن عبد العزيز بن
ابي بكر القرشي المهدي نزيل تونس النخ *

Written in fair Naskh. Not dated; apparently, 12th century

No. 891.

fol. 51; lines 31; size 12×8 ; $9\frac{1}{2} \times 8\frac{1}{2}$.

النفحات الإلهية

AN NAFAḤĀT AL ILĀHĪYAH.

A work on Ṣūfism, in which the author describes his own experience of the Divine inspiration in the course of his progress to the mystical stage called عقاقم القربة (union with God). The author, in his preface, tells us that the following Ḥadīṣ encouraged him in his attempt to reach the stage mentioned above, and to realise the experience described in the present work:—

ان لربكم في ايام دهركم نفحات من رحمته الا فتعزواها *

Author: Ṣadraddīn Abū'l Ma'ālī Muḥammad bin Ishāq al Qūnawī صدر الدين ابو المعالي محمد بن اسحاق القنوي (d. A.H. 672=A.D. 1273; see No. 873 above).

Beginning:—

حمدا يستوعب كمالات اجناس الثناء و انواع المذقب و بعد
فانه لما ورد من رسول الله صلى الله عليه وسلم انه قال بلساني التعريف
و الإرشاد ان لربكم في ايام دهركم نفحات من رحمته الا فتعزواها توجهت
الى ربي في معرفة التعرض و الإرشاد *

For other copies of the work see Paris, No. 1354; and Berlin, No. 1307, where the work is fully described.

Written in good Naskh. Dated A.H. 1045.

Scribe: نور الدين الوفاي الأزهرى.

This Nūraddīn is also the scribe of MSS. Nos. 832, 871, 873 above

No. 892.

fol. 264; lines 12; size $7\frac{1}{2} \times 4\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الخصوص الى معني النصوص

AL KHUṢŪṢ ILĀ MA'NA AN NUṢŪṢ.

A commentary on Nuṣūṣ, a concise treatise of Qūnawī (d. A.H. 672=A.D. 1273; see No. 873 above) on the mystical states. For a copy of Nuṣūṣ see Berlin, No. 3015.

By 'Ali bin Aḥmad bin 'Ali bin Aḥmad Al Mahâ'imî علي بن احمد بن علي بن احمد الماهمي (d. A.H. 835=A.D. 1431: see No. 863 above).

The commentary is preceded by a long Muqaddimah (foll. 1-52), explaining those mystical terms and theories, a correct understanding of which the commentator considered essential for readers of the present work.

Beginning:—

سبحانك اللهم و بكمذك يا من بوجوده سموات السماء و الصفات
وارض اعيانه الممكنات.....و بعد فيقول عبيد العلي الصمد احمد بن علي
بن احمد بن علي.....و كان كتاب النصوص مما ابرزه الشيخ المحقق.....
محمد بن اسحاق بن محمد بن يوسف القونوي مشرقاً بشمس هذا العلم *

The commentary proper begins on fol. 53^a, as follows:—

و الآن آوان الشروع في المقامد و أسأله التوفيق للصواب
..... فال الشيخ رضي عنه الحمد لله الحمد تعظيم الدورات بما فيها
من محاسن الصفات الخ *

A red ink line above them distinguishes the words of the text from the commentary.

For another copy of the present commentary see Berlin. No. 3016.

Written in beautiful Naskh. Not dated; apparently, 10th century A.H. Some foll. are wanting at the end.

No. 893.

foll. 220; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

رياض الصالحين

RIYÂD AŞ ŞÂLIHÎN.

An old and valuable copy of Riyâd Aş Şâlihîn, a work containing mystical, moral and religious instruction, transcribed five years after the author's death, and studied under one of the author's pupils.

Author: Muḥiaddin Abû Zakariyâh Yahyâ bin Sharaf An Nawawî مهدي الدين ابو زكريا يحيى بن شرف النووي (d. A.H. 676=A.D. 1278: see Lib. Cat., vol. v, part i, No. 192).

Beginning:—

الحمد لله الواحد القهار مكرز الليل على النهار فرأيت
ان اجمع مختصراً من الاحاديث الصحيحة مشتملاً على ما يكون طريقاً
لصاحبه و محصلاً لآداب الظاهرة و الباطنة جامعاً للتوغيث و الترهيب و سائر
انواع آداب السالكين من احاديث الزهد و رياضات النفوس و تهذيب
الاخلاق و تطهيرات القلوب و علاجها الخ *

In the following colophon of the scribe, it is stated that the work was composed in A.H. 670, and that the present copy of it was made in A.H. 681:—

آخر الكتاب قال مؤلفه رضي الله عنه فرغت منه يوم الاثنين رابع شهر
رمضان سنة سبعين و ستمائة وافق الفراع من كتابته يوم السبت الخامس
و العشرين من شهر شعبان سنة احدى و ثمانين و ستمائة *

For other copies of the work see Berlin, Nos. 1334-41; Munich, No. 128; Br. Mus. Suppl., No. 1202; India Office, No. 176 8; Alger, No. 879; Cairo, vol. i, p. 345.

Written in bold Naskh. Dated A.H. 681.

The above-mentioned colophon is followed by a Sanad, which runs thus:—

قرأت جميع هذا الكتاب رياض الصالحين للشيخ الامام العلامة فريد دهره
..... ابي زكريا يحيى الفوري على الشيخ الامام علي بن ... ابراهيم
بن جمال الدين داؤد ابن العطار الشافعي بسماعه من مؤلفه شرف
الدين الخطاب بن سليمان بن مهمل الزيدى شباب
الدين احمد بن شينخ مخلص الشافعي و ذلك في مجالس عديدة آخرها
في يوم الأحد السابع و العشرين من ذى الحجة سنة خمس و سبعمائة
بدار الحديث الفورية و اجاز الشيخ فسخ الله تعالى في مدته ...
لمن سمعه بكماله جميع ما يجوز له روايته بشرطه عند اهله و كتب احمد
بن حسين بن عبد الرحمن *

The above Sanad, which is dated A.H. 705 and written by one Ahmad bin Husain, states that he and some others studied the work

from the present copy in Dâr al Hadîṣ Nûriyah, at Damascus, under Ibn al 'Aṭṭâr (*d.* A.H. 724=A.D. 1324; see *Ad Durar*, vol. ii, fol. 3^b), a pupil of the author. The Sanad is attested by Ibn al 'Attâr, thus:—

• صح السماع و الاجازة المذكوران.....كتبه ابن العطار عفي الله عنه •

Aḥmad bin Ḥusain is clearly the scribe of the MS., since the handwriting is identical with that of the Sanad. The following note, on the title-page, tells us that the present MS. fell into the possession of one 'Abdal'aziz, in Mecca, A.H. 1288:—

من فضل الله ... على عبده الفقير عبد العزيز عفا الله عنه
..... ١٣ شوال سنة ١٢٨٨ مكة المتشفة *

The handwriting of this note is identical with the handwriting of the note by 'Abdal'aziz Bihâri, described in *Lib. Cat.*, vol. v. part ii, No. 319; hence we may safely conclude that the present MS. was brought from Mecca to Bihâr by 'Abdal'aziz Bihâri.

No. 894.

fol. 60: lines 19: size $7\frac{1}{2} \times 5\frac{1}{2}$: 5×3 .

بستان العارفين

BUSTÂN AL 'ÂRIFÎN.

A work on Ṣûfism and asceticism, in three *Bâb*. The first deals with the need for sincerity in all one's deeds and an expression of true intention in one's prayers: the second, with some miscellaneous points; and the third, with certain miracles of the Ṣûfis.

- | | |
|------------------|-----------------------------|
| I. fol. 4-22. | باب في الاخلاص واحضار النية |
| II. fol. 23-36. | باب في نفائس منشورة |
| III. fol. 37-60. | باب في ذكر كرامات الاولياء |

Author: Muḥiaddin Abû Zakariyah Yahyâ bin Sharaf an Nawa-wi محي الدين ابو زكريا يحيى بن شرف النووي. See No. 893 above.

Beginning:—

الحمد لله الواحد القهار مقدر الارزاق *

For other copies of the work. see Berlin, No. 3018; Cairo, vol. vii, p 521; Goth., No. 234.

Written in fair Naskh. Dated A.H. 1044.

Scribe: نور الدين ابن بدر الدرس.

No. 895.

foll. 65; lines 15; size $7 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

حل الرموز ومفاتيح الكنوز

ḤALL U AR RUMŪZ WA MAFĀTĪḤ AL
KUNŪZ.

A work on Şūfism, dealing with mystical principles and explaining difficult aphorisms and technical terms. The work is chiefly based on the Qur'ân, Ḥadīṣ and sayings of the Şūfis. We may note that the author, basing his opinion on certain reliable Ḥadīṣ, enunciates an original and independent view on the subject of عِنا (music), a point much disputed between the Şūfis and orthodox Muhammadans. He holds it to be valid, in general; see the following passage on fol. 49^b:—

فهذه الأحاديث نص صريح في الصحيح على أن الغذاء واللعب

ليس بحرام *

The contents of the work are fully described in Berlin, No. 3010.

Author: 'Izzaddīn 'Abdassalām bin Aḥmad bin Ġānim al Maqdisī المقدسي بن غانم عبد السلام بن أحمد بن غانم، a famous Şūfī of the 7th century A.H. Seven works of this author, including the present one, are enumerated in Brock., vol. i, p. 451. He died in A.H. 678=A.D. 1279; see Mir'ât al Janân, fol. 427^a.

Beginning:—

قال الشيخ الإمام العالم العلامة ... بقية سلف الصالحين عز الدين

عبد السلام بن الشيخ الإمام الزاهد الورع ... أحمد بن شيخ غانم المقدسي

..... الحمد لله الذي فتح بمفاتيح الغيوب وسميتها حل الرموز

ومفاتيح الكنوز الخ *

For other copies of the work see Berlin, Nos. 3010-11; Pet. No. 186; Alger., No. 939; Cairo, vol. ii, pp. 80, 172; vol. vii, pp. 138, 372; Bodl., vol. ii, pp. 80, 231; Escur., Nos. 1546, 350 2; Aṣāfiyah, No. 89; Rāmpūr, No. 103.

Written in good Naskḥ. Dated A.H. 839.

The following note on the title-page tells us that the present MS. was for some time in the possession of Muḥammad As'ad bin Akmaladdin al Qutbī: من كتب أفقر العباد محمد أسعد ابن أكمل الدين القطبي الطف الله به

No. 897.

foll. 40; lines 40; size 11 × 8; 9 × 5½.

مَنْتَهَى الْمَدَارِكِ

MANTAHA AL MADÂRIK.

A very rare work, expounding the various mystical states such as the worldly state of the present world, the state proper to the world of angels, the state in which the mystic exercises miraеulous powers, the state of absorption into the Godhead, and others. In the beginning of the work, the author diseusses, both from the mystical and theological standpoints, the attributes of God and man. The work is an Arabic translation, with certain additions, of the author's introduction to his Persian commentary on the Qaṣidah Tâ'iyah of Ibn Fâriḍ (*d.* A.H. 632=A.D. 1235). Jâmî, in Nafahât, p. 650, remarks that though the present work is technically a translation, it may also be regarded as an independent work on the subject, well-known for its excellent representation of mystical views. The work is divided into the following four *Aṣl*, each of which is subdivided into several *Faṣl*:—

- I. foll. 2^a–16. الأصل الأول في ذكر رتب الذات وتعبدن الاسماء
والصفات *
- II. foll. 17^a–19. الأصل الثاني في ذكر مرتبة الأرواح وعالم الملكوت *
- III. foll. 20–26. الأصل الثالث في ذكر تعبدن عالم المثال ومرتبة
الاجسام *
- IV. foll. 27–40. الأصل الرابع في ذكر نشأة الانسان وطواره
واحواله *

Author: Sa'îd bin Muḥammad bin Aḥmad al Farḡānî سعيد بن محمد بن أحمد الفرغاني, commonly known as سعد الدين (Sa'daddîn). The biographers say that he was the author of a large number of works; but only the present work and one other are enumerated in Nafahât. Our author received spiritual training under many Şūfis; but he is always known as the disciple of Qūnawî (*d.* A.H. 673=A.D. 1373; see No. 873 above). The date of his death is not given in Nafahât; but Brock, vol. i, p. 450, says that he died in A.H. 699=A.D. 1299.

Beginning:—

الحمد لله القديم تعزز بجلال وحدانيته ولما من الله تعالى
على عبده الفقير الى الله تعالى سعيد الفرغاني وسمي بمنتهى
المدارك الخ *

No other copy of the work is known to us.

Written in fair Naskh. From the handwriting, which is identical with that of *Sharḥ al Fuṣūṣ* (No. 873 above), it appears that Nûraddin is also the scribe of the present MS.

No. 898.

fol. 159; lines 21; size 9×5 ; $7 \times 3\frac{1}{2}$.

وقاية السالك من الآفات والمهالك

WIQÂYAT AS SÂLIK MIN AL ÂFÂT WA AL MAHÂLIK.

A work on Sûfism and asceticism, of which this appears to be the unique copy. The work contains warnings designed to save travellers on the path of mysticism from the machinations of the *Nafs Ammâra* (soul of man prone to evil), which may ensnare them in unlawful deeds or false theories; and expounds the hidden philosophical and mystical truths, which are to be found in the principles and duties of the life of the mystic. The work is chiefly based on the Qur'ân, Ḥadīṣ and sayings of the Sûfis, and is divided into the following four *Naw'* and a *Khâtimah* :—

- I. fol. 7-20. النوع الاول من التقسيم في المعاصي +
- II. fol. 21-58ⁿ. النوع الثاني من التقسيم في الطاعات *
- III. fol. 58ⁿ-92. النوع الثالث من التقسيم في الاخلاق المذمومة *
- IV. fol. 93-148. النوع الرابع من التقسيم في الاخلاق المحمودة *

Fol. 149-154. *Khâtimah* (epilogue).

The *Khâtimah* deals with *عزلة* (retirement from the world), and rules of discipline (آداب) to be observed by the novices.

A note written by the scribe on the title-page, which runs thus :
وقاية السالك من الآفات والمهالك لشيوخ الامام حجة الاسلام ابي حامد محمد بن
غزالي. tells us that the present work is by
Gazzâlî (d. A.H. 505=A.D. 1111; see No. 833 above); but this statement is manifestly incorrect, seeing that an author much later than
Gazzâlî, viz., Shihâbaddin as Suhrawardî, who died in A.H. 632=
A.D. 1234, is quoted on fol. 20ⁿ, in the following passage from 'Awârif
al Ma'ârif (see No. 860 above) :—

ذكر صاحب العوارف لطيفة في جنس ما يدخل البطن وما يحدث
من الداء وازالته باستعمال الدواء قال رحمه الله ان الله تल्पف حكمته الخ *

The author refers on fol. 50^b to another composition of his, *Iqtibās al Fawā'id*, in the following terms :—

و قد اتينا من ذلك..... في اول كتابنا المسمى باقتباس الفوائد *

Neither this work nor the present one is mentioned in any catalogue, however, and we are unable to throw light on their authorship; but from the fact that, in the passage quoted above, the author of 'Awārif is referred to as رحمه الله, a term which is always used for the dead, and that there is no reference to any author of the 8th century A.H., we may conclude that our author belongs to the 7th century A.H.

Beginning :—

الحمد لله الذي زرع حب الاجتهاد و الهداية في قلوب الاختصاص...
...و الصلوة و السلام على رسوله و نبيه محمد بن الذي سادة غيرة من الانبياء
..... و بعد فجمعت في هذا المختصر من اقوال العلماء العارفين
و الحكماء المقربين ما يحصل للمتجرد الاكتفاء و يكون لدار المرید من شفاء
..... و سميت و قاية السالك من الآفات و المهالك و ليس غرضنا في الكلام
على الظاهر من هذه الانواع فان الكتب مشحونة بذلك و انما غرضنا الكلام
على حقائقها و اسرارها الغامضة و خفايا الآفات و سارس النفوس النج *

Written partly in Naskh and partly in Nasta'liq. Dated A.H. 1054.

One Nizāmī, in the following note, tells that he purchased the present MS. in A.H. 1080 :—

و قد ملكت بالشراء الصحيح في البلدة المعظمة قنوج خمسة
عشر من ربيع الآخر سنة ١٠٨٠ هـ *

No. 899.

fol. 66; lines 12; size 8 × 6; 6½ × 4.

التنوير في اسقاط التدبير

AL TANWÎZ FÎ ISQÂT AT TADBÎR.

A work, containing a discussion of mystical views relating to divine predestination and human contrivance. It was composed

in Mecca. Later on, the work was revised and enlarged by the author in Damascus. The present MS. is a copy of the revised edition of the work.

Author: Tājaddīn Abū'l Faḍl Aḥmad bin Muḥammad bin Tāj al-dīn Abū'l-faḍl Aḥmad bin Muḥammad bin ʿAṭāʾallāh al-Iskandarānī عطاء الله بن محمد بن أحمد بن تاج الدين أبو الفضل أحمد بن محمد بن تاج الدين الإسكندراني, a famous scholar and Ṣūfī of Cairo, belonging to the Shāḥalīyah order. He is the author of a number of works on different subjects, of which fifteen (including the present work) are enumerated in Brock., vol. ii, p. 118. Our author received spiritual training under several Ṣūfis: but he is chiefly known as the disciple of Abū'l ʿAbbās al Murīsī (d. A.H. 686=A.D. 1287; see Ḥusn al Muḥāḍarah. fol. 262). He was one of the declared adversaries of Ibn Taimīyah (d. A.H. 728=A.D. 1329; see Lib. Cat., vol. v, part ii, No. 464 1). He died in A.H. 709=A.D. 1309. See, for his life and works. Mir'at al Janān, fol. 442; Ḥusn Al Muḥāḍarah, fol. 264^a; Ad Durar Al Kāminah. vol. i, fol. 169; Al Lawāqih, fol. 118; Br. Mus. Suppl., No. 237 1.

Beginning:—

الحمد لله المتفرد بالخلق والتدبير الخ *

For other copies of the work see Berlin, No. 3089; Goth., p. 891; Paris, No. 1348; Alger. No. 881 2; Cairo, vol. ii, p. 77; Ḥafsiyah No. 96; Rāmpūr, No. 74.

The work was printed in the Wahamiyah Press of Delhi, A.H. 1300.

Written in good Naskh. Dated A.H. 1044.

Scribe: عبد العزيز بن حسن.

No. 900.

fol. 18; lines 19: size $8 \times 5\frac{1}{2}$; $6\frac{1}{2} \times 4\frac{1}{2}$.

الحكم العرفيه

AL ḤIKAM AL ʿAṬĀʾIYAH.

A work containing mystical maxims and aphorisms, divided into 30 Bāb. The present copy is defective for want of the preface.

Author: Tājaddīn Abū'l Faḍl Aḥmad bin Muḥammad bin ʿAṭāʾallāh Al Iskandarānī عطاء الله بن محمد بن أحمد بن تاج الدين أبو الفضل أحمد بن محمد بن تاج الدين الإسكندراني. See, for his life. No. 899 above.

The present copy begins abruptly thus:—

ثلاثين بابا باب العلم *

For other copies of the work see Berlin, Nos. 8689-90; Paris, No. 1349; Cairo, vol. ii, p. 80; Râmpûr, Nos. 101-2.

Written in fair Naskh. Dated A.H. 1105.

No. 901.

fol. 321; lines 17; size 10 × 6; 7 × 3.

شرح الحكم العطائية

SHARḤ AL ḤIKÂM AL 'ATÂ'ÎAH.

A detailed commentary on the preceding work; also known under the title, Ġaiṣ Al Mawâhib. The full text is quoted in the commentary; but the arrangement differs somewhat from that which is found in No. 900 above. The tenth *Bâb* there is here the first *Bâb*; and the first *Bâb* there is here the eighth.

By Muḥammad bin Ibrâhîm bin 'Abbâd An Nafzî Ar Rundi محمد بن ابراهيم بن عباد النفزي الرندي, a Ṣūfî and scholar of the 8th century A.H., who was born in Rund (in Spain), A.H. 733. He died in A.H. 796=A.D. 1394. See Brock., vol. ii, p. 118; Cairo, vol. ii, p. 77.

Beginning:—

قال العبد الفقير الى الله تعالى المعتمد في شفران ذنوبه
على الله تعالى محمد بن ابراهيم بن عباد النفزي الحمد لله
المتفرد بالعظمة والجلال الخ *

The present commentary was printed in Bûlâq, A.H. 1285; and again in Cairo, A.H. 1306.

For other copies of the work see Berlin, Nos. 8690-2; Munich, No. 130; Leid, No. 2261; Paris, No. 1340; Br. Mus. Suppl., No. 889; India Office, No. 696; Cairo, vol. ii, p. 97; Râmpûr, Nos. 171-73.

Written in good Naskh. Not dated; apparently, 9th century A.H.

No. 902.

fol. 233 ; lines 25 ; size 8×6 ; 6×4.

The Same.

Another copy of the preceding commentary, beginning like the above.

Written in fair Naskh. Not dated ; apparently. 11th century A.H.

No. 903.

fol. 110 ; lines 18 ; size 8×6 ; 6×4.

الفرقان بين اولياء الرحمن واولياء الشيطان

AL FURQÂN BAINA AWLIYÂ' AR
RAHMÂN WA AWLIYÂ' ASH
SHAITÂN.

A work in which the author explains the meaning of the term Wali (ولى), a title applied to a Şûfî, and discusses to whom it is applicable. The author holds that this title can only be applied rightly to one whose conduct, speech and deeds are in accordance with the teachings of Islam, and supports his argument by reference to the Qur'ân and Hadîş. The contents of the work are fully described in Berlin. No. 2082.

Author : Abu'l 'Abbâs Ahmad bin 'Abdalḥalim bin 'Abdassalâm Ibn al-'Abbâs Ahmad bin 'Abd alḥalim bin 'Abd al-salâm (ابن تيمية). He died in A.H. 728=A.D. 1327 ; see Lib. Cat., vol. v, part ii, No. 462 l.

Beginning :—

الحمد لله نستعينه ونستغفره الخ *

For other copies of the work see Berlin, Nos. 2082-3 ; Râmpûr, 247.

The work was printed in Bûlâq, A.H. 1310.

Written in fair Naskh. Not dated ; apparently, 13th century A.H.

No. 904.

fol. 45; lines 15; size $8\frac{1}{2} \times 6$; $5 \times 3\frac{1}{2}$.

اطلاحات الصوفية

İŞTILÂHÂT AŞ ŞŪFIYAH.

(The above is the title under which the work is noticed in other catalogues; but in our copy. the title is given as *Sharḥ u İştîlâḥât Aş Şūfiyah.*)

A work, in which the author explains the mystical terms used in the following compositions of his:—

- (i) *Sharḥ u Manâzil As Sâ'irîn*; for a copy of which see India Office, No. 600.
- (ii) *Tâwilât al Qur'ân*; for a copy of which see Berlin, No. 873.
- (iii) *Sharḥ u Fuṣûṣ Al Hikam* (see No. 875 above).

Author: Kamâladdîn 'Abdarrazzâq al Kâshîhânî عبد الله بن عبد الرحمن الكاشاني (d. A.H. 736=A.D. 1335). See No. 875 above.

Beginning:—

الحمد لله الذي نجانا من مباحث علوم الرسوميّة فاني لما
فرغت من تسويد شرح كتاب منازل السائرين و كان الكلام فيه و في شرح
فصوص الحكم و تأويلات القرآن مبنيًا على اصطلاحات الصوفية الخ *

For other copies of the work see Berlin. No. 3460; Goth., No. 76; India Office, No. 662; *Āṣafiyaḥ*, Nos. 360, 407, 807; *Râm-pûr*, No. 35. A portion of the present work, edited by Dr. Sprenger, was published in Calcutta, A.D. 1845.

Written in fair Naskḥ. Not dated; apparently, 13th century
A.H.

No. 905.

fol. 133; lines 15; size $7\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

العروة لاهل الخلوة

AL 'URWAH LI AHL AL KHALWAH.

A rare work on Şūfism, expounding the mystical dogmas relating to the existence of God and His attributes. The views of the theologians, and of the Şūfis of the *Wujūdīyah* and the *Shuhūdīyah* groups (for whom, see No. 865 above), are fully discussed. The author, who

belonged to the latter group, rejects the views of the Wujûdiyyah group as contrary to Islamic principles; and claims that the views of the Shuhûdiyyah group are in full agreement with those of the Ahl as Sunnah Wa Al Jamâ'ah (أهل السنة والجماعة), the most popular and widely accepted school of Islamic doctrine. Our author refers to this school as *الصراط المستقيم*, or the right path. The author's criticisms, in the present work, of the views of the Wujûdiyyah group resulted in a public disputation between him and Abdarrazzâq al Kâshânî (see No 875 above), a member of the Wujûdiyyah group; for a full description of which, see Nafahât, pp. 558-571.

The present work, which is based mainly on notes made by the author on different occasions, was composed in A.H. 726; and is generally held to be the most authoritative exposition of the views of the Shuhûdiyyah group.

It is divided into the following six *Bâb* :—

- (i) foll. 1-15^a. * الباب الأول في إثبات وجود الموجد الواجب وجوده *
- (ii) foll. 15^b-62. * الباب الثاني في التوفيق بين الأقوال المختلفة *
- (iii) foll. 63^a-82^b. * الباب الثالث في تقسيم الأشياء من حيث العصر
والإضافة وكيفية ظرر الممكنات على الترتيب
مفردا ومولفا *
- (iv) foll. 82^b-86. * الباب الرابع في تنزيه الحق الواجب وجوده من جميع
ما يختص به الامكان *
- (v) foll. 87-93^a. * الباب الخامس في النبوات والولائات *
- (vi) foll. 93^b-133. * الباب السادس في بيان الصراط المستقيم *

The last *Bâb* is subdivided into four *Fasl*, which contain occasional biographical details; and in the first of which the author describes the Divine inspiration, which led him to be a Sûfî and a strict follower of the doctrines of the Ahl as Sunnah. The manner in which he reconciles the views of the Sûfis and the theologians in regard to disputed points of doctrine, in the second *Bâb* of his work, is specially noted by his biographers as evidence of the author's merits.

Author: Aḥmad bin Muḥammad bin Aḥmad As Samnânî أحمد بن محمد بن أحمد السمناني, commonly called Abu'l Makârim 'Alâ'addawlah علاء الدولة المكارم, a noble of Samnân, well known as a Sûfî, and an author of great répute, whose works on the Qur'ânic

branches, Šūfism, theology and ethics, number about 300. See *Ad Durar al Kāminah*, vol. i, fol. 152. Very few of his compositions, however, can now be traced; and Broek., vol. ii, p. 166, mentions only three (including the present one), which are to be found in different libraries. He was born in Samnān, A.H. 659: and completed his studies at the age of 15, when he entered the service of Sultān Arḡū Khān, a famous Mongol king of Persia. A few years later, he was granted the title of 'Alā'addawlah; and afterwards he became personal adviser to the Sultān. His intimacy with the Sultān and his official duties seriously interfered, not only with his studies, but also with his prayers. Indeed, according to the author's own confession, excepting the *أربعه* (the four very short Sūras of the Qur'ān, beginning with word Qul) and a few others, he forgot the whole of the rest of the Qur'ān. The author tells us in the following passage of the present work that, in A.H. 683, while engaged with the Sultān in a war against his uncle, Sultān Ahmad (see *Tārīkh Guzida*, p. 583), he was led by a Divine inspiration to devote himself to a religious and pious life:—

فجزى نبي زاجر الحق في عفو القتل في الوافعه التي وقعت بيده
و بين عسكر عمه سلطان احمد بخت قزوين سنة ثلاث و ثمانين و ستمائة
في اثناء اشتغالي بالتكبير عند الزكوة و الحيلة على العدو فوفعت الحجب
من قوة الزاجر بحيث شاهدت الآخرة و ما فيها على نكوصها نطق به
الكتاب و السنة *

After this, he attended strictly to his religious duties. In A.H. 685, he fell seriously ill, and was advised by the Royal Physicians to go for a change to Samnān. This the Sultān allowed him to do. On his way to Samnān, he experienced a marked improvement in his health; and on his arrival there, his health was fully restored. This he took to be an indication that it was God's will that he should leave the service of the Sultān; and he accordingly sent in his resignation.

He then began to devote himself to the study of religious works; and his study of *Qūt al Qulūb*, a famous work on Šūfism (see No. 826 above), turned his attention to Šūfism, and made him determine to renounce the world. After dividing two-thirds of his property among his legal heirs, he built a monastery near the tomb of Hasan Sakkāki, a famous Šūfi of the 5th century A.H., and handsomely endowed the same. In A.H. 687, he visited Bagdād, where he

adopted the Ṣūfī 'Abdarrahmān as his spiritual *Shāikh*; and in the company of the latter visited Mecca, where our author, in A.H. 689, received from the above-mentioned *Shāikh* the Sanad for Ṣūfism. At the end of the same year, he was directed by his *Shāikh* to return to Samnān, where he passed the remainder of his life in imparting spiritual training and in composing works. The author tells us that he performed not less than 143 Arba'ūn, each being a fast of 40 days. Such was his eminence as a Ṣūfī that he was adopted as guide, both in practice and doctrine, by Bahā'addīn Naqshband, the founder of the Naqshbandīyah order. The commonly accepted date of our author's death is A.H. 736=A.D. 1335; but the author of *Faṣl al Khitāb* (see Persian Hand-list, No. 1351) only tells us that he died after A.H. 730. For his life see *Ad Durar al Kāminah*, vol. i, fol. 152; *Nafahāt*, p. 554; *Mujmal Faṣihī*, fol. 211; *Ḥabīb as Siyar*, vol. iii, part i, p. 125; *Tāj at Tabaqāt*, vol. viii, fol. 205; *Beale's Biographical Dictionary*, p. 49; *Brock.*, vol. ii, p. 166.

Beginning:—

و حمدة الواجب على كل موجود اما بعد فقد سنح بغنة
يوم الاحد بعد صلوتى الصبح من اعتكافى في مسجد صوفيا آباد من شهر
المبارك سنة عشرين و سبعمائة ان ابوب بالترتيب بعض
القدسيات الواردة على قلبى و سميت العروة لاهل الخلوة *

For the only other copy of the work known to us see *Cairo*, vol. ii, p. 5.

Written in good *Naskh*. Not dated; apparently, 12th century A.H.

No. 906.

fol. 60; lines 26; size $12 \times 8\frac{1}{2}$; 9×5 .

الداء و الدواء

AD DÂ'U WA AD DAWÂ'U.

The present work is noticed under the same title in *Hāj. Khal.*, vol. ii, p. 633; but in vol. v, p. 82, it is again mentioned under the title, *Al Jawāb Al Kāfi li Man Sa'ala 'An ad Dawâ' Ash Shāfi* الجواب الكافي لمن سأل عن الدواء الشافي. Both these titles are found on the title-page of our copy.

A work on Şūfism, setting forth the spiritual remedies to be resorted to in ease of trial and temptation; composed in reply to the following five questions, addressed to scholars by some enquirer:—

ما تقول السادة العلماء ائمة الدين في رجل ابتلى ببليّة و علم
انها ان استمرت به افسدت دنياه و آخرته و قد اجتهد في رفعها عن نفسه
بكل طريق فما تزداد الا توقدا و شدة فما الحيلة في دفعها *

The reply to these questions begins as follows:—

فاجاب الشيخ الامام ... ابو عبد الله شمس الدين محمد بن ابي بكر
بن ايوب امام المدرسة الجوزية الكنبلية الحمد لله رب العالمين
ثبت في صحيح البخاري من حديث ابي هريرة رضي الله عنه عن
النبي صلى الله عليه و سلم انه قل ما انزل الله داء الا انزل له شفا الخ *

Author: Shamsaddīn Abū ‘Abdallāh Muḥammad bin Abī Bakr bin Ayyūb al Qaṣīmī شمس الدين ابو عبد الله محمد بن ابي بكر بن ايوب القيمي (d. A.H. 751=A.D. 1352; see Lib. Cat., vol. v, part ii, No. 323).

For other copies of the work see Berlin. Nos. 6295-6; Cairo, vol. ii, p. 519; Br. Mus. Suppl., No. 238.

Written in fair Naskh. Not dated; apparently, 13th century A.H.

No. 907.

fol. 113; lines 21; size 8×6; 6½×4.

شفاء الاسقام في زيارة خير الانام

SHIFĀ' AL ASQĀM FĪ ZIYĀRATI KHAIR AL ANĀM.

A very old and valuable copy of Shifā' al Asqām, studied under the author by his son and other scholars, and containing autograph notes by the author and his son. The work is mainly concerned with a discussion, from the theological and mystical points of view, of the validity of the practice of visiting the tomb of the Prophet and praying for his assistance. The similar practice of visiting the tombs of others is also discussed. After a long discussion, our author holds that the practice of visiting tombs and praying for assistance there is valid in Islam; and throughout the work, he supports his

to Cairo, where he worked first as a professor in the Maṣṣūriyah Madrasah, and afterwards as the head professor in the Jāmi' Ṭūlun. In A.H. 739, on the death of Jalāl Qazwīnī, he was appointed by King Malik Nāsir (A.H. 709-741=A.D. 1309-1340) to succeed him as Chief Justice of Syria. This office he vacated, in A.H. 742, to become Principal of the Dār al Ḥadīṣ Ashrāfiyah in Damascus, where the present MS. was studied under the author in A.H. 745. (See note quoted below.) He afterwards held the post of Principal of the Dār al Ḥadīṣ Shāmiyah in Syria. In A.H. 746 he was reappointed Chief Justice of Syria, and held this post till Ramadān, A.H. 755: when on account of his serious illness he was obliged to resign it, and returned to Cairo, where he died in A.H. 756=A.D. 1355. See for his life and works, Isnawī, fol. 258; Ibn Mulaqqin, fol. 209; Ad Durar al Kāminah, vol. ii, foll. 38-43; Brock., *loc. cit.*

Beginning:—

الحمد لله الذي من علينا برسوله ... فهذا كتاب سميته بشفاء
الاسقام النخ *

The quotations, made by the author from other works, are invariably from reliable copies of those works, such as autograph copies, copies bearing the autograph notes of the author, copies studied by or transcribed by scholars. In this connection, he mentions specially an autograph copy of *Ithāf az Zā'ir* by Abū'l Yūman (*d.* A.H. 613=A.D. 1213; see Lib. Cat., vol. v, part ii, p. 48), which was in his possession, thus:—

هكذا أورده أبو اليمان في كتاب اتخاف الزائر وهو عندي
بخط مصنفه *

He also refers to a copy of *Tārīkh u Ibn 'Asākār*, transcribed by Barzālī in 80 volumes (two volumes of which transcription are found in the Library; see Hand-list, No. 2470-1), thus:—

ورأيت في تاريخ ابن عساكر بخط أبي عبد الله البرزالي *

The present copy of *Shif'ā al Asqām* was transcribed, by one Muhammad bin Ahmad, for the collection of Muhammad bin Ahmad at Tanūkhī (*d.* A.H. 746=A.D. 1347; see Ad Durar al Kāminah: vol. ii, fol. 234).

The following note at the end tells us that it was compared with the autograph copy in A.H. 740:—

بلغت هذه النسخة مقابلة باصل مصنفها فصحت بعهد الله حسب
الامكان و كان الفراغ من ذلك فى اليوم العاشر من جمادى الاولى سنة
اربعين و سبعمائة *

This is followed by another note, telling us that the present MS. was again compared with the autograph copy, while it was being studied under the author: ثم قول ثانياً حالة السماع باصل مصنفه ادام الله. This note is based on the Sanad quoted below, dated the Madrasah 'Adiliyah of Damascus, A.H. 740, and written by Muhammad bin 'Ali bin Sa'id al An'ârî (d. A.H. 752=A.D. 1353; see Ad Durar al Kaminah, vol. ii, fol. 377), who says that he and Muhammad bin Ahmad at Tanukhî, the owner of the copy mentioned above, studied the present work under the author in a joint sitting, held in that year, and attended by a group of scholars, which included the author's son, Husain bin 'Ali (d. A.H. 755=A.D. 1356; see Ad Durar al Kaminah, vol. i, fol. 384). An Ijâza was granted by the author to all who attended the sitting:—

الحمد لله الذى حمداً يوافى نعمة و يكافى مرزودة و بعد فقد
سمع هذا الكتاب الموسوم بشفاء الاسقام على مؤلفه شيخنا و سيدنا الامام
العالم ولى الله قضي القضية ... سيد الحفاظ و المحدثين ابى
الحسن على بن سيدنا عبد الكافي بقرأة محمد بن عبد
الرحمن الشافعي صاحب هذه النسخة محمد بن احمد بن
محمد التذوي الحنبلي و الامام العالم الفاضل الوحيد ابو الطيب
الحسين بن سيدنا المسمع فسخ الله تعالى في مدتهما و محمد
بن علي بن سعيد الانصاري و ذا خطه ... و صح و ثبت في خمسة
مجالس سنة اربعين و سبعمائة بالمدرسة العلية بدمشق
المكروسة و اجاز المسمع فسخ الله في مدته لمن سمع هذا الكتاب او بعضه
جميع ما يجوز له روايته *

The above Sanad is attested by the author himself, thus:—

صحيح ذلك و كتب علي بن عبد الكافي السبكي *

The Sanad is followed by an autograph note of the author's second son, 'Abdalwahhâb, the famous author mentioned above, in which he

says that he and Muḥammad bin 'Isā As Salsalī (*d.* A.H. 760=A.D. 1358; see *Ad Durar al Kâminah*, vol. ii, fol. 428) studied the first four chapters of the work in the Dâr al Ḥadīṣ Ashrafiyah in Damascus:—

قرأت من أول هذا وهو شفاء الاسقام الى الباب الرابع ... على
مؤلفه سيدي والدي احسن الله اليه وصح ذلك في مجالس
آخرها في رمضان المعظم سنة خمس واربعين و سبعمائة و سمع شمس
الدين محمد بن عيسى السلسلي بدار الحديث الاشرفية بدمشق المحروسة
و كتب ابو نصر عبد انوهاب بن علي بن عبد الكافي السبكي الشافعي
كان الله له *

Written in good Naskh. Not dated; but transcribed in or before A.H. 745, the year in which the present copy was studied.

Foll. 1-12 and 61-69 are additions, written in a later hand.

Only one other MS. copy of the work is known to us, viz., 'Āṣafiyyah Library. No. 39; but the work was printed in the Dâ'irat al Ma'ârif of Hyderabad in A.H. 1306.

No. 908.

fol. 120; lines 21; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

الارشاد و التطريز

AL IRSHÂD WA AT TATRIZ.

A work on Šūfism, treating of the virtues of reciting the Qur'ân and repeating prayers, together with a description of the supernatural powers contained in those prayers. The work contains in all nearly 1,000 verses, of which 333 are borrowed from other Šūfi works and the rest are composed by the author himself. The work is based on the Qur'ân, Ḥadīṣ and sayings of the Šūfis. The author quotes about 200 Ḥadīṣ, transmitted to him by his *Shāikh*, Raḍi ad-dīn at Ṭabarsī (*d.* A.H. 722=A.D. 1322; see *Lib. Cat.*, vol. v, part i, p. 176). The work ends with 7 Qaṣidas. The first three are in praise of the Prophet; the 4th and the 5th are in praise of the Šūfis; while the last Qaṣida is in praise of Islamic dogmas enumerated by the author, and is designated by the author *Shamsul 'Imân fi Tawḥīd ar Raḥmân Wa Aqidat u Ahl Ḥaqq wa Al 'Iqân* شمس الايمان في توحيد الرحمن و عقيدة اهل الحق والاقان. The work is divided into 10

Bâb. The contents of the work are fully described in Berlin, No. 8801.

Author: 'Afifaddîn 'Abdallâh bin As'ad bin 'Ali bin Sulaimân al Yâfirî Ash-Shâfirî عفيف الدين عبد الله بن اسعد بن علي بن سليمان الشافري, a prominent Sûfi scholar, historian and author of the 8th century A.H. He belongs to the Himyari tribe of Yaman, and was born in Yaman, A.H. 698: where he studied in a Madrasah of Yaman the Qur'anic branches of learning under Jamâladdîn Abû 'Abdallâh Muḥammad bin Aḥmad (*d.* A.H. 748=A.D. 1347; see the present author's *Mir'ât al Janân*, fol. 458^b), a distinguished teacher of this subject. Afterwards he turned his attention to Şûfism, and adopted the Sûfi 'Ali bin 'Abdallâh at Ṭawâ-hi (*d.* A.H. 748=A.D. 1347; see *Mir'ât al Janân*, fol. 459) as his spiritual *Shaiḥ*. In A.H. 718 he left Yaman for Mecca and Medina, where he studied for six years, and from time to time attended the sittings held by the Şûfis of those places.

Early in A.H. 724, he left Arabia in order to visit such places as Damascus, Jerusalem and Cairo, where, as we are told by his biographers, he received both literary and spiritual training from eminent Şûfis, who granted him Sanads of scholarship and Şûfism. He was also presented with *Khirqas* by several Şûfis. The last of these was presented to him by 'Izzaddîn; a presentation referred to in our author's *Mir'ât al Janân*, fol. 453, in the following words:— تسبح عز الدين ... وكان آخر من البسنى الخروء. Thereafter our author returned to Mecca, where he devoted himself to giving training in mysticism to his novices, and in composing his works. In all, 13 works of the author are enumerated in Brock., vol. ii, p. 177; of which *Mir'ât al Janân*, which has recently been printed at the Da'irat al Ma'ârif Press, Hyderabad, is a standard historical work. He died in Mecca, A.H. 768=A.D. 1366. For his life and works see Ibn Mulaqqin, fol. 308; Isnawî, fol. 405; Ad Durar al Kâminah, vol. i, fol. 511; Nafahât, 681; Safinat al Awliyâ p. 68; preface by Sir E. Denison Ross to his Calcutta edition of *Marham al 'Ilal*. Brock., *loc. cit.*, tells us in a footnote that, according to *Ṭabaqât of Qâḍi Shuhba 'Afifaddîn*, our author died in A.H. 778; but in our copy of this *Ṭabaqât*, fol. 152 (see Hand-list, No. 2455), the date of his death is indicated as follows: ثمان و سبعين و سبعمائة, i.e. 768. We may suppose either that Broekelmann read the words ثمان و سبعين (68) as ثمان و سبعين (78), or that the scribe of the copy of the *Ṭabaqât*, to which he referred, transcribed the date wrongly سبعين. The weight of authority among the biographers mentioned above is in

favour of A.H. 768; and we may safely reject the date A.H. 767, given by Subkī, in *Ṭabaqāt*. vol. vi, p. 103, and the date A.H. 771, given by Hāj. Khal., vol. iii, p. 171. The author of *Mir'āt al Asrār*, a big biographical work on the Ṣūfis in Persian, mentions the author on fol. 485, and tells us that he failed to trace the date of his death. \

Beginning:—

الحمد لله الذي عقل العقول من ادراك ذاته و بعد فهذا كتاب
مشمول على عشرة ابواب و سميتها الارشاد و التطربز النج

For other copies of the work see Berlin, Nos. 8801-2; Āṣāfiyah Library, No. 719.

Written in fair Naskh. Dated A.H. 1073.

No. 909.

fol. 156; lines 26; size 10 × 6; 8 × 4.

RAUD AR RIYĀHĪN FĪ ḤIKĀYĀT AṢ SĀHHIN.

روض الرياحين في حكايات الصالحين

The following is an alternative title of the work: *Nuzhat al 'Uyūn an Nawāzīr* النواظر العيون. Both titles are given by the author himself in the preface.

The present work is a collection of 500 anecdotes of the Ṣūfis and pious men, chiefly taken from the works of the following authors: (i) Gazzālī (see No. 833 above); (ii) Qushairī (see No. 828 above); (iii) Abū 'Abdallāh Muḥammad bin Ibrāhīm al Jirī; (iv) Ibn 'Atā ash Shāḍilī (see No. 899 above); (v) Abul 'Abbās Aḥmad bin 'Atā al Qasṭallānī; (vi) Shihābaddīn As Suhrawardī (see No. 860 above); (vii) Ibn Jawzī (see Lib. Cat., vol. x, No. 512); (viii) Abū Muḥammad 'Abdallāh Ibn Qudāmāh al Maqdisī (see No. 857 above); (ix) Abu'l Laiṣ as Samarqandī (see No. 821 above); (x) Abū Aḥmad bin 'Alī, commonly called Ibn al 'Arabī. Most of the anecdotes begin with the name of the narrator; but some are anonymous, and begin with the words: عن بعض الصالحين or عن بعض المقراء (from a certain faqir or saint). These anecdotes, for the most part, record instances of the supernatural powers manifested by the Ṣūfis, and draw a lesson from each regarding mystical principles and practices. The author, in the preface, tells us that he

composed the present work. having noted the view frequently expressed by reliable *Şûfis* that anecdotes of this nature serve as a help and encouragement to novices in their progress in spiritual learning. Besides these anecdotes. the work contains a *Muqaddimah*, *Khâtimah* and *Khâtimat al Khâtimah*. The *Muqaddimah* is divided into the following two *Faṣl*, in the first of which the author enumerates the virtues of the *Şûfis*, and in the second upholds the validity of the supernatural powers manifested by them:—

I. foll. 2-10^a, الفصل الأول من المقدمة في شيء من فضائل
الاولياء والصالحين والعقلاء *

II. foll. 10^b-14. الفصل الثاني في اثبات كرامات الاولياء والسادة
الصوفية *

The *Khâtimah*, like the *Muqaddimah*, consists of two *Faṣl* the first of which contains a refutation of those who question the genuineness of anecdotes of this nature, while the second contains a statement of important dogmas of the *Şûfis*. The *Khâtimat al Khâtimah* contains four *Qaṣidas* in praise of the Prophet. Both the *Khâtimah* and the *Khâtimat al Khâtimah* are wanting in the present copy.

From the details of its subject matter given above, it will be clear that this is a work on *Şûfism*, as it is noted in *Râmpûr*, No. 155, and *Āṣafiyah*, No. 73; and not a work on Ethics, as described in Berlin, No. 8804, nor a biographical work, as described in India Office, No. 708, and Paris, No. 2040.

Beginning:—

الحمد لله المعروف... الموصوف بالكمال في الازل اما بعد فاني
لما كنت محباً للاولياء... ومولعاً بكلامهم وحكاياتهم في كذب الحقائق
والدقائق هد الكتاب روض الرياحين في حكايات الصالحين و لقبته نزهة
العيون النواظر... انتخبته وجمعتة والقته عن كتب عديدة لائمة كبار مذهب
..... وغير هؤلاء العشرة و اودعته خمسمائة و خمس فصول
مذهبا فصلا لمقدمة و فصلا لخاتمة و فصل لخاتمة الخاتمة الحكايات
عن الاولياء و الصالحين... ينتفع بها الزهاد و العباد و تقوي بها قلوب
المريدين كما روينا عن تاج العارفين ... ابي القاسم الجنيدي
فقال الحكايات جند من جنود الله تقوى بها قلوب المريدين *

Author: 'Afifaddīn 'Abdallāh bin As'ad bin 'Alī bin Sulaimān al Yāfi'i عفيف الدين عبد الله بن اسعد بن علي بن سليمان اليافي'i. He died in A.H. 768=A.D. 1366; see No. 908 above.

The work was printed in Bûlâq, A.H. 1280, and again in Cairo, A.H. 1307.

The main portion of the MS., viz., foll. 1-126, is written in fair Naskh. The MS. is not dated; but as will appear from the note quoted in the next paragraph, it must have been transcribed before A.H. 940. One Qâdî Qâsim bin 'Alâaddīn had foll. 127-156 transcribed and added to the MS. in A.H. 1001, by the scribe. Ismâ'il bin Ḥasan al 'Âmī.

The following note on the title-page, written in the Turki language, tells us that the MS. was formerly in the possession of Kamâlpâshâzâda, a famous scholar of Turkey, who died in A.H. 940=A.D. 1533; see Brock., vol. ii, p. 449:—

از آن کمال باشا زاده علیه الرحمة جمع کتب له رفع حجب ممکن
اولمدي بلد مکه علم بلمک ايمش اوقمق دکل *

Another note on the title-page, indicating both the title of the work and the author's name, runs thus:—

هذا الكتاب المسمى بروض الرياحين في حكايات الصالحين و لقبه
نزهة العيون النواظر مما ألغى الشيخ اليافي *

This is followed by an autograph note of Šûfî 'Alī Akbar al Maudûdî, the author of a Persian commentary on Nafahât (see Lib. Cat., vol. ii, No. 208), and a Šûfî of the 12th century A.H., who tells us that the MS. was for some time in his possession, viz.: سارفي ملک.
الفقيه على اكبر المودودي.

No. 910.

foll. 83; lines 15; size $7\frac{1}{2} \times 5$; $4 \times 2\frac{1}{2}$.

زبدة التصوف

ZUBDAT AT TAŞAWWUF.

An autograph copy of an exceedingly valuable work on the principles, theories and technical terms of Šûfism and asceticism, divided into the following 88 short *Bâb*. The present copy is believed to be unique:—

1. foll. 6^b-7^b. الباب الأول في الأزل والسابقة والأبد والخنائمه *
2. foll. 7^b-10^a. الباب الثاني في التوحيد والموحد *
3. foll. 10^a-12^a. الباب الثالث في المعرفة والعارف والفرق بين العلم والمعرفة *
4. foll. 12^a-13^a. الباب الرابع في اسم الصوف *
5. foll. 13^a-14^a. الباب الخامس في أصول مذهب الصوفية وعلومهم *
6. foll. 14^b-16^a. الباب السادس في أصول الصوف والصوفي وبركة الدخول في التصوف والصحب مع الصوفية *
7. foll. 16^b-17^a. الباب السابع في المتشبهين بالصوفية وتطويرهم *
8. foll. 17^b-18^b. الباب الثامن في الملائكة *
9. foll. 19-20. الباب التاسع في الأولياء وعلامتهم وبركة وجودهم *
10. foll. 21-22^a. الباب العاشر في الكرامات وخوف الأولياء باظهارها *
11. foll. 22^b-23^a. الباب الحادي عشر في اظهار الكرامات وكنائسها *
12. foll. 23^b-23^b. الباب الثاني عشر في ذكر كرامات المنكرين على أوليائه *
13. foll. 24^a-24^b. الباب الثالث عشر فيما لا يعد من الكرامات وهي في معانيسا *
14. foll. 24^b-27^a. الباب الرابع عشر في الدعوى والمكر والاستدراج *
15. foll. 27^a-28^a. الباب الخامس عشر في البرجر والانباء والمنطق *
16. foll. 29-30^b. الباب السادس عشر في النوبة والابانة *
17. fol. 30^b. الباب السابع عشر في المحاسبة *
18. fol. 31^a. الباب الثامن عشر في الفكر *
19. fol. 31^b. الباب التاسع عشر في الاعتصام *
20. fol. 32. الباب العشرون في المجاهدة والرياضة *
21. fol. 33^a. الباب الحادي والعشرون في السماع *
22. foll. 33^a-35^a. الباب الثاني والعشرون في الحزن والبكاء *
23. foll. 35^b-37. الباب الثالث والعشرون في الخوف والخشية والبكاء والأشفاق والخشوع *
24. fol. 38. الباب الرابع والعشرون في الرجاء *
25. foll. 38^b-39^a. الباب الخامس والعشرون في التقوى *
26. foll. 39^a-39^b. الباب السادس والعشرون في الورع *
27. foll. 39^b-40^a. الباب السابع والعشرون في الزهد *

28. fol. 40^b. الباب الثامن والعشرون في الرعاية *
29. foll. 41^a-41^b. الباب التاسع والعشرون في المراقبة *
30. foll. 41^b-42^a. الباب الثلاثون في العبد والعبودية *
31. foll. 42^b-43. الباب الحادي والثلاثون في الحرمة *
32. foll. 43^b-44^a. الباب الثاني والثلاثون في الاخلاص *
33. fol. 44^c. الباب الثالث والثلاثون في الاستقامة *
34. fol. 45^a. الباب الرابع والثلاثون في التوكل *
35. foll. 45^a-46^a. الباب الخامس والثلاثون في المغيوض *
36. foll. 46^a-46^a. الباب السادس والثلاثون في الثقة *
37. foll. 46^b-47^a. الباب السابع والثلاثون في التسليم *
38. foll. 47^b-48^a. الباب الثامن والثلاثون في الصبر *
39. foll. 48^a-48^b. الباب التاسع والثلاثون في الرضاء *
40. foll. 48^b-49^a. الباب الأربعون في الشكر *
41. foll. 49^b-50^a. الباب الحادي والأربعون في العبادة *
42. foll. 50^b-50^b. الباب الثاني والأربعون في الصدق *
43. fol. 50^b. الباب الثالث والأربعون في الابتغاء *
44. foll. 51^a-51^b. الباب الرابع والأربعون في الخلق *
45. foll. 51^a-52^b. الباب الخامس والأربعون في النواضع *
46. foll. 52^a-52^b. الباب السادس والأربعون في الفتوة *
47. foll. 53^a-53^b. الباب السابع والأربعون في الانبساط *
48. foll. 53-54^a. الباب الثامن والأربعون في الإرادة *
49. foll. 54^a-54^b. الباب التاسع والأربعون في الأدب *
50. foll. 54^b-55. الباب الخمسون في اليقين *
51. foll. 55^a-56^a. الباب الحادي والخمسون في القرب *
52. foll. 56^a-56^b. الباب الثاني والخمسون في الانس *
53. foll. 56^b-57^a. الباب الثالث والخمسون في الذكر *
54. foll. 57^a-58^a. الباب الرابع والخمسون في الفقر *
55. foll. 58^a-58^b. الباب الخامس والخمسون في الغنى *
56. foll. 58^b-60^a. الباب السادس والخمسون في المزيد والمراد *
57. foll. 60^a-60^b. الباب السابع والخمسون في الاحسان *
58. foll. 60^b-62^a. الباب الثامن والخمسون في العلم والعلماء و العاملين بالعلم *

59. fol. 62^b. الباب التاسع و الخمسون في العلم الدني *
 60. fol. 63^a. الباب الستون في العلم المجسول *
 61. foll. 63^a-64^a. الباب العادي و الستون في علم النفس و عين
 / النفس و حق النفس *
 62. foll. 64^b-65^a. الباب الثاني و الستون في الحكمة *
 63. fol. 65. الباب الثالث و الستون في البصيرة *
 64. foll. 65^b-66^a. الباب الرابع و الستون في الغراسة *
 65. fol. 66^a. الباب الخامس و الستون في السكنة *
 66. fol. 67^a. الباب السادس و الستون في الطماننة *
 67. fol. 67^b. الباب السابع و الستون في التمة *
 68. fol. 68^a. الباب الثامن و الستون في المصحة *
 69. fol. 68^b. الباب التاسع و الستون في الغيرة *
 70. fol. 69^a. الباب السبعون في الشوق *
 71. foll. 69^a-71^a. الباب العادي و السبعون في النواجد و الوجد
 و الوجود *
 72. fol. 71^a. الباب الثاني و السبعون في السرور *
 73. fol. 71^b. الباب الثالث و السبعون في السر *
 74. fol. 72^a. الباب الرابع و السبعون في النفس *
 75. fol. 72^b. الباب الخامس و السبعون في الغربة *
 76. foll. 72^a-73^a. الباب السادس و السبعون في المكائفة *
 77. foll. 73^a-73^a. الباب السابع و السبعون في المشاهدة *
 78. foll. 73^b-74^a. الباب الثامن و السبعون في المعانية و المعاداة و
 المسامرة *
 79. foll. 74^a-74^b. الباب التاسع و السبعون في القبض و العسط *
 80. foll. 74^b-75^a. الباب العاشر و السبعون في السكر و الصحو *
 81. fol. 75^a-76^a. الباب الحادي و الثمانون في الغنية و الشؤد *
 82. foll. 76^a-76^b. الباب الثاني و الثمانون في التجلي و الاستار *
 83. fol. 76^b. الباب الثالث و الثمانون في الاتصال و الانفعال *
 84. fol. 77^a. الباب الرابع و الثمانون في الغناء و النقاء *
 85. fol. 77. الباب الخامس و الثمانون في الحقيقة *
 86. fol. 78^a. الباب السادس و الثمانون في التجريد و التفريد *
 87. fol. 78^b. الباب السابع و الثمانون في الجمع و التفريق *
 88. foll. 79-83. الباب الثامن و الثمانون في المسائل *

The work is chiefly based on the sayings of the Şūfis, occasional reference being also made to the Qur'ân, Ḥadiş and the sayings of the companions of the Prophet.

Besides being a very useful manual of Şūfism, the present work is especially noteworthy because of the references which it contains to the views of individual Şūfis on each of the points dealt with. In all, 100 reliable Şūfis, from the 2nd down to the 6th century A.H., are quoted in the present work; and these are enumerated below in chronological order.

SECOND CENTURY A.H.

1. 'Umar bin 'Abdal'aziz (*d.* A.H. 101=A.D. 719; see *Mir'ât al Janân*, fol. 50^a).
2. Ḥasan Başrî (*d.* A.H. 110=A.D. 728; see *Mir'ât al Janân*, fol. 55^b).
3. Qatâdah (*d.* A.H. 117=A.D. 735; see *Mir'ât al Janân*, fol. 61^b).
4. Ja'far Şâdiq (*d.* A.H. 148=A.D. 765; see *Mir'ât al Janân*, fol. 77^a).
5. Sufyân Şawrî (*d.* A.H. 161=A.D. 777; see *Mir'ât al Janân*, fol. 88^a).
6. Ibrâhîm Adham (*d.* A.H. 161=A.D. 777; see *Nafaḥât*, p. 45).
7. 'Abdallâh bin Mubâarak (*d.* A.H. 181=A.D. 797; see *Mir'ât al Janân*, fol. 97^b).
8. Fuḍail bin 'Iyâḍ (*d.* A.H. 187=A.D. 802; see *Nafaḥât*, p. 41).
9. Sufyân bin 'Uyainah (*d.* A.H. 198=A.D. 813; see *Al Lawâiqih*, fol. 57^a).
10. Ḥuḍaifa Mar'îshî, a Şūfî of the second century A.H., who was a disciple of Ibrâhîm Adham (No. 7 above); see *Ar Risâlat* of Qushairî, fol. 40^a, No. 828 above.

THIRD CENTURY A.H.

1. Abû Sulaimân bin Aḥmad ad Dârânî (*d.* A.H. 215=A.D. 830; see *Ikhtiyâr ar Rafiq*, fol. 68^a; Yâfirî, in *Mir'ât al Janân*, fol. 128^b, gives the date of his death as A.H. 205).
2. Abû Naşr Bishr Ḥafî (*d.* A.H. 227=A.D. 841; see *Nafaḥât*, p. 53).
3. Aḥmad Ibn Abî'l Ḥawârî (*d.* A.H. 230=A.D. 844; see *Nafaḥât*, p. 72).
4. Abû 'Abdarrahmân Ḥatim Aşamm (*d.* A.H. 237=A.D. 851; see *Ikhtiyâr ar Rafiq*, fol. 45^b).
5. Abû Ḥamid Aḥmad bin Khlîdrawaih (*d.* A.H. 240=A.D. 854; see *Ikhtiyâr ar Rafiq*, fol. 15^a).
6. Ḥariş Muḥasibî (*d.* A.H. 243=A.D. 857; see No. 820 above).

7. Abû Turâb 'Askar an Nakhshabi (*d.* A.H. 245=A.D. 859; see *Ikhtiyâr ar Rafiq*, fol. 70^b).

8. Dun Nûn Mişri (*d.* A.H. 246=A.D. 860; see *Ikhtiyâr ar Rafiq*, fol. 53^b).

9. Sarî as Saqti (*d.* A.H. 253=A.D. 867; see *Ikhtiyâr ar Rafiq*, fol. 57^a).

10. Yahyâ bin Mu'âd (*d.* A.H. 258=A.D. 871; see *Nafahât*, p. 62).

11. Aḥmad bin 'Āṣim al Anṭaki, a contemporary of Ḥārīṣ Muḥāsibi (No. 6 above).

12. 'Abdallāh bin Kḥubaiq, the Shaikh of Faṭḥ al Kuḥshī, who died in A.H. 273; see *Ikhtiyâr ar Rafiq*, fol. 85^b.

13. Abû Yazid Baṣṭāmī (*d.* A.H. 261=A.D. 874; see *Ikhtiyâr ar Rafiq*, fol. 66^a).

14. Abû Ḥafṣ Ḥaddād (*d.* A.H. 264=A.D. 877; see *Nafahât*, p. 64).

15. Abû 'Uṣmān Sa'id al Ḥiri (*d.* A.H. 268=A.D. 881; see *Ikhtiyâr ar Rafiq*, fol. 60^b).

16. Shāh Shujā' al Kirmāni (*d.* A.H. 270=A.D. 883; see *Nafahât*, p. 95).

17. Ḥamdûn al Qaşṣâr (*d.* A.H. 271=A.D. 884; see *Nafahât*, p. 67).

18. Muḥammad bin Qaşṣāb (*d.* A.H. 275=A.D. 888; see *Ikhtiyâr ar Rafiq*, fol. 95^b).

19. Sahl bin 'Abdallāh (*d.* A.H. 283=A.D. 896; see *Ikhtiyâr ar Rafiq*, fol. 58^a).

20. Abû Sa'id al Kharrāz (*d.* A.H. 286=A.D. 899; see *Nafahât*, p. 81).

21. Abû Ḥamza Muḥammad bin Ibrāhīm (*d.* A.H. 289=A.D. 901; see *Ikhtiyâr ar Rafiq*, fol. 98^a).

22. Muḥammad bin 'Alī at Turmūdī, a Ṣūfī of the 3rd century A.H., who attended sittings under Shaikh Aḥmad bin Khidrawaih (No. 5 above).

23. Abû 'Alī al Jūzjāni, a contemporary of Muḥammad bin 'Alī at Turmūdī (No. 20 above).

24. Muḥammad bin Ya'qûb al Farāhī, a Ṣūfī of the third century A.H.; see fol. 30^b, where it is stated that he asked certain questions in person of Ḥārīṣ Muḥāsibi (No. 6 above).

25. Abû Faḍl al Makki, one of the Shaikhs of Junaid Baḡdādī (No. 34 below).

26. Ibrāhīm al Khawwāṣṣ (*d.* A.H. 291=A.D. 903; see *Nafahât*, p. 153).

27. Abû Aḥmad al Qalânsî. He died some time after A.H. 290 = A.D. 902; see *Nafaḥât*, p. 121.

28. Abu'l Ḥasan Aḥmad bin Muḥammad an Nûrî (*d.* A.H. 295 = A.D. 907; see *Ikhtiyâr ar Rafiq*, fol. 20^b).

29. Muḥammad bin Ḥamid at Turmûdî, a Šûfî of the 3rd century A.H. who, in early life, attended the sittings of Aḥmad bin Khidrawaih (No. 5 above).

30. Abû Bakr Muḥammad al Warrâq, a disciple of Muḥammad bin 'Ali at Turmûdî (No. 22 above). See *Ikhtiyâr ar Rafiq*, fol. 107^a.

31. Muḥammad bin 'Alyân an Nasawî, a disciple of 'Uṣmân al Hirî (No. 15 above). See *Nafaḥât*, p. 247.

32. Tâhir al Maqdisî, a Šûfî of the 3rd century, who attended sittings under Yahyâ bin Jallâ' (*d.* A.H. 258 = A.D. 871; see *Ikhtiyâr ar Rafiq*, fol. 77^a).

33. Abû Bakr 'Umar bin Sanân, a Šûfî of the 3rd century A.H., who, in early life, attended the sittings of Dun Nûn Mişrî (No. 8 above).

34. Junaid Baġdâdî (*d.* A.H. 297 = A.D. 909; see *Nafaḥât*, p. 89).

35. 'Ali bin Sahl, a Šûfî of the 3rd century A.H., a contemporary of Junaid Baġdâdî; see *Nafaḥât*, p. 115.

36. Abû Bakr az Zaqqâq, a Šûfî of the 3rd century A.H., a contemporary of Junaid Baġdâdî; see *Nafaḥât*, p. 198.

37. Abû 'Abdallâh as Sijzî, a Šûfî of the 3rd century A.H., who, in early life, attended sittings under Abû Ḥafṣ al Ḥaddâd (No. 14 above).

38. Mamshâd ad Dînawarî (*d.* A.H. 299 = A.D. 911; see *Ikhtiyâr ar Rafiq*, fol. 94^a).

4th CENTURY A.H.

1. Ruwaim bin Aḥmad (*d.* A.H. 303 = A.D. 915; see *Ikhtiyâr ar Rafiq*, fol. 54^b).

2. Abu'l Khair Ḥabshî (*d.* A.H. 303 = A.D. 915; see *Nafaḥât*, p. 239).

3. Yûsuf bin Ḥusain ar Râzî (*d.* A.H. 303 = A.D. 915; see *Nafaḥât*, p. 108).

4. Aḥmad bin Yahyâ al Jallâ' (*d.* A.H. 306 = A.D. 918; see *Ikhtiyâr ar Rafiq*, fol. 24^b).

5. Ibrâhîm bin Shâibânî (*d.* A.H. 307 = A.D. 919; see *Nafaḥât*, p. 241).

6. Ḥusain bin Manşûr al Ḥallâj (*d.* A.H. 309 = A.D. 921; *Tâ'rikh Guzîdâ'*, p. 166).

7. Abû Muḥammad Aḥmad bin Aḥmad al Jurairî (*d.* A.H. 311 = A.D. 923; see *Ikhtiyâr ar Rafiq*, fol. 22^a).

8. Bunân bin Ahmad bin Hammâl (*d.* A.H. 316=A.D. 928; see *Ikhtiyâr ar Rafiq*, fol. 33^b).

9. Muḥammad bin Faḍl (*d.* A.H. 319=A.D. 931; see *Ikhtiyâr ar Rafiq*, fol. 102^a).

10. Abû Bakr Muḥammad bin Mūsâ al Wâsiṭi (*d.* A.H. 320=A.D. 932; see *Nafahât*, p. 196).

11. Abû ‘Umar ad Dimâshqî (*d.* A.H. 320=A.D. 932; see *Nafahât*, p. 175).

12. Abu’l Ḥasan Muḥammad bin Sa’d. He died after A.H. 320=A.D. 941; see *Nafahât*, p. 195.

13. Abû Bakr Muḥammad bin ‘Alî al Kattân (*d.* A.H. 322=A.D. 934; see *Ikhtiyâr ar Rafiq*, fol. 95^b).

14. Abû ‘Alî Ahmad bin Muhammad ar Rûdbâri (*d.* A.H. 322=A.D. 934; see *Ikhtiyâr ar Rafiq*, fol. 18^a).

15. Abû Ishâq Ibrâhîm al Qaṣṣâr (*d.* A.H. 326=A.D. 937; see *Nafahât*, p. 184).

16. Abû Muḥammad ‘Abdallâh al Murta‘ish (*d.* A.H. 328=A.D. 939; see *Ikhtiyâr ar Rafiq*, fol. 74^b).

17. Abû Ya‘qûb as Ṣûsî, the Shaikh of An Nahrajûri (No. 21 below). See *Nafahât*, p. 144.

18. Abû Bakr Muḥammad bin Ahmad bin Sa’dân, a Ṣûfi of the 4th century A.H., a contemporary of Abû ‘Alî ar Rudabâri (No. 13 above).

19. Muḥammad bin Ahmad al Baṣri, a contemporary of Abû Muḥammad al Jurairi (No. 7 above), from whom he received instruction; see present MS., fol. 14^b.

20. ‘Abdallâh ar Râzî, a Ṣûfi of the 4th century A.H., who received instruction from Abû Muḥammad al Jurairi (No. 7 above). See *Ikhtiyâr ar Rafiq*, fol. 22^a.

21. ‘Abdallâh bin Manâzil (*d.* A.H. 329=A.D. 940; see *Ikhtiyâr ar Rafiq*, fol. 78^b).

22. Abû Ya‘qûb bin Ishâq an Nahrajûri (*d.* A.H. 330=A.D. 941; see *Ikhtiyâr ar Rafiq*, fol. 28^b).

23. Abû Tâhir bin ‘Abdallâh al Abharî (*d.* A.H. 330=A.D. 941; see *Nafahât*, p. 207).

24. Abû ‘Abdallâh al Khafif (*d.* A.H. 331=A.D. 942; see *Nafahât*, p. 263).

25. Abû Bakr Ja‘far bin Yûnus ash Shibli (*d.* A.H. 334=A.D. 945; see *Ikhtiyâr ar Rafiq*, fol. 51^b).

26. Abû Bakr Muḥammad bin Ibrâhîm as Sûsî (*d.* A.H. 336=A.D. 947; see *Nafahât*, p. 216) •

27. Abū Sa'īd Muḥammad bin Aḥmad al A'rābi (*d.* A.H. 340 = A.D. 951; see Nafahāt, p. 247).

28. Abū'l 'Abbās Aḥmad bin Muḥammad ad Dinawarī (*d.* A.H. 340 = A.D. 951; see Nafahāt, p. 161).

29. Abū Bakr at Tamastāni. He died some time after A.H. 340 = A.D. 951; see Ikhtiyār ar Rafiq, fol. 12^a.

30. Abū Ja'far al Ḥaddā' (*d.* A.H. 341 = A.D. 952; see Nafahāt, p. 266).

31. Abū'l Qāsim Muḥammad bin Ibrāhīm al Ḥākīm (*d.* A.H. 342 = A.D. 953; see Nafahāt, p. 139).

32. Abū 'Umar Muḥammad bin Ibrāhīm az Zujāji (*d.* A.H. 348 = A.D. 959; see Ikhtiyār ar Rafiq, fol. 102^a).

33. Ja'far bin Muḥammad al Khulladī (*d.* A.H. 348 = A.D. 959; see No. 825 above).

34. Bundār bin Ḥusain (*d.* A.H. 353 = A.D. 964; see Nafahāt, p. 252).

35. Hishām bin 'Abdān, a Sūfī of the 4th century A.H., who received instruction from 'Abdallāh al Khafif (No. 24 above).

36. Abū'l Ḥaşān bin Hind, a Sūfī of the 4th century A.H., who also received instruction from 'Abdallāh al Khafif. See Nafahāt, p. 246.

37. Abū 'Umar Ismā'il bin Nujaid (*d.* A.H. 366 = A.D. 976; see Nafahāt, p. 253).

38. Abū'l Qāsim Ja'far bin Aḥmad bin Muḥammad al Muqrī (*d.* A.H. 368 = A.D. 978; see Nafahāt, p. 303).

39. Aḥmad bin 'Atā' ar Rudabārī (*d.* A.H. 369 = A.D. 979; see Ikhtiyār ar Rafiq, fol. 19^a).

40. Abū'l 'Abbās an Nihāwandī, a disciple of Ja'far al Khulladī (No. 33 above). See Nafahāt, p. 170.

41. Abū'l Ḥusain 'Alī bin Ibrāhīm al Ḥuṣrī (*d.* A.H. 371 = A.D. 981; see Nafahāt, p. 259).

42. Abū'l Qāsim Ibrāhīm bin Muḥammad an Naṣīrābādī (*d.* A.H. 372 = A.D. 982; see Nafahāt, p. 256).

43. Abū 'Uṣmān Sa'īd al Mağribī (*d.* A.H. 373 = A.D. 983; see Nafahāt, p. 97).

44. Abū Naṣr as Sarraj (*d.* A.H. 378 = A.D. 988; see No. 825 above).

45. Abū'l Qāsim Ja'far bin Muḥammad ar Rāzī (*d.* A.H. 378 = A.D. 988; see Ikhtiyār ar Rafiq, fol. 38^b).

46. Muḥammad bin Ishāq al Kalābādī (*d.* A.H. 380 = A.D. 990), the author of Ta'arruf; see Brock., vol. i, p. 438.

47. Abû 'Abdallâh aş Şabihî, a Şûfi of the 4th century A.H.; see Nafahât, p. 182.

5TH CENTURY A.H.

1. Abû 'Alî ad Daqqîq (*d.* A.H. 495=A.D. 1014; see Nafahât, p. 329).

2. Abû 'Abdarrahmân as Sullamî (*d.* A.H. 412=A.D. 1021; see Nafahât, p. 352).

3. Abu'l Qâsim al Qushairî (*d.* A.H. 465=A.D. 1072; see No. 828 above).

4. 'Abdallâh al Anṣârî (*d.* A.H. 481=A.D. 1088; see No. 831 above).

6TH CENTURY A.H.

1. Abû 'Abdallâh al Quraḥî (*d.* A.H. 599=A.D. 1202; see Nafahât, p. 623).

Author: Muḥammad bin Hindû Shāh bin Muḥammad ad Dāmīḡānī محمد بن هندو شاه بن محمد الدامغانى. Neither the author nor the work is mentioned in any catalogue.

The colophon, which was badly worm-eaten, has now been fully deciphered, after removal of the paper pasted over certain portions of it, and is quoted in extenso below. From this we learn that the present MS. is an autograph copy of a work, completed in A.H. 778 by Muḥammad bin Hindû Shāh bin Muḥammad ad Dāmīḡānī, in Nairiz, a town in the province of Shabānkāra (in Persia):—

تم الكتاب المستطاب المسمى بزبدة التصوف على يد جامعته اضعف عبد
 لله الجادى محمد بن هندو شاه بن محمد الدامغانى غفر الله له واولديه
 وجميع المؤمنين والمؤمنات حرة في السادس من شهر رمضان المبارك
 سنة ثمان و سبعين و سبعمائة ببلدة نيريز من اعمال شبانكاره حمد الله تعالى
 و مصليا على رسوله صلى الله عليه و سلم *

A note on the title-page, written by some one unknown, but evidently (from the use of the phrase *على عنه*) a contemporary of the author, confirms the statement as to the authorship of the work contained in the colophon, and tells us that one Shamsaddin Muḥammad ad Dāmīḡānī is the author of the present work. This note runs as follows:—

زبدة التصوف و ارشاد سلوك التعرف للشيخ الامام العلامة
 شمس الدين محمد الدامغانى على عنه *

Our works of reference do not provide us with any account of the author; but on referring to a commentary, called *Ash Shamsiyyah* (see Hand-list, No. 2634 2; another copy being mentioned in Cairo, vol. ii. p. 38), on the 'Aqâ'id of 'Adud (*d.* A.H. 756=A.D. 1355), we find that in the preface, which is written by a contemporary of the commentator, as well as in the scribe's colophon, dated A.H. 1119, the authorship of the commentary is ascribed to one *Shamsaddin Muhammad ad Dâmiġâni*, who, we are told, was a Minister, and a pupil of *Qâḍi 'Adud*, the author of the text.

The scribe's colophon runs thus:—

تم شرح عقائد عضدي من مؤلفات المولى الاعظم مولانا افتخار الملة
والدين محمد الدامغانى فدى الله سره بطفه ... من تلاميذ المصنف
الما تن *

The preface runs as follows:—

وسميتها بالعقائد الشمسية... لتتميقها بافتراح شمس فلک الجلال
صاحب النفس القدسية ذكر الفضيلتين العلمية والعملية اعني
الصاحب الاعظم و دستور العلم اوزع وزراء الزمان مربي العصر والادان
مقوى فضلاء الدهر بالعدل والاحسان آصف الثاني شمس الملة والدين
محمد الدامغانى *

It is probable that the author of the above-mentioned commentary is identical with the author of the present work (*Zubdat*). It may be noted, in this connection, that *Mujmal Faṣiḥi*, on fol. 206", tells us that *Qâḍi 'Adud*, the teacher of *Shamsaddin*, was a *Qâḍi* of *Shabânkarah* (شبانکاره) and we know that *Zubdat* was composed in this same province. In the same work (*Mujmal Faṣiḥi*), fol. 211, an incidental reference is made to one *Shamsaddin ad Dâmiġâni*, who is described as the brother-in-law of *Ġiyâṣaddin Muhammad* (*d.* A.H. 764=A.D. 1362), the famous Minister of Persia.

Beginning:—

الحمد لله رب العالمين والصلوة والسلام علي رسوله وآله وصحبه
اجمعين اما بعد فاني جمعت في هذا المختصر بتوفيق الله عز وجل طرفا
مفيدا من كلمات مشائخ الصوفية في المقامات والاحوال سالكا فيه سبيل
الاختصار ليتيسر الحفظ على من رغب واراد وبوبته ابوابا ليسهل على ما
اريد من ذلك *

Three foll. have been added at the beginning of the present work by one Ṣūfī Aḥmad bin Jalāl, containing a quotation from *At Takḥbīr*, a rare work by Qushairi (see No. 828 above). This quotation begins as follows:—

قال الامام المحقق ابوالقاسم القشيري في معني اسمه الغفار ليس
العجب من السيرة حيث طلبوا ماء ليشربوا فوجدوا يوسف انما
العجب من عاص طلب المغفرة فوجد الله سبحانه و تعالى *

No. 911.

foll. 46; lines 16; size $7 \times 5\frac{1}{2}$; $5\frac{1}{2} \times 4$.

سمط الصدر و حاوية النور

SIMṬ AṢ ṢUDŪR WA ḤÂWIYAT AN NŪR.

A very rare work, to which a brief reference only is made in *Hāj. Kḥal.*, vol. iii, p. 618, in which are briefly expounded the important religious, mystical and moral duties, composed expressly for the use of novices.

Author: Taqiaddin Abū Bakr bin ‘Alī bin ‘Abdallāh Aṣh Shāibānī Al Mauṣilī Aṣh Shāfi‘i نقى الدين ابوبكر بن على بن عبد الله الشيباني الموصلي الشافعي, a scholar of the 8th century A.H., chiefly known as a Ṣūfi. He was born in Mauṣil, A.H. 734; and studied under his father and many others, his father, ‘Alī, being the first Ṣūfi Shaikh to give him spiritual training. Thereafter the author left his native place for Damascus, where he completed his studies under well-known scholars, and received spiritual training from certain Ṣūfis, of whom Yāfi‘i (see No. 908 above) is specially mentioned by his biographers. From his biographers we learn that, in the beginning, Taqiaddin established an equal reputation both as Ṣūfi and scholar; but love of mysticism led him to devote the greater portion of his life to mystical exercises, and he was popularly known as a Ṣūfi throughout Syria. Later on, he visited Jerusalem, where he was warmly welcomed by King Saifaddin az Zāhir (d. A.H. 784–801 = A.D. 1382–1398), who erected a monastery for him, where the king himself, nobles, Ṣūfis and scholars used to visit him and to attend his sittings. Taqiaddin, after performing Hajj (pilgrimage), used to live sometimes in Damascus and sometimes in Jerusalem, where he died

in A.H. 797=A.D. 1394. He composed several works, of which ten, not including the present work, are mentioned in Brock., vol. ii. p. 166. See, for his works and life *Ad Durar al Kâminah*, vol. i, fol. 279; *Tabaqât* by Qâdî Shuhba, fol. 113.

Beginning :—

الحمد لله المفتاح العليم ذى الطول الجسيم و الفضل العظيم
 اما بعد فيقول الفقير ابوبكر الموصلي عفي الله عنه هذه نبذة ملتبطة
 مختصرة لمريد صادق يتأنس ويتوصل بها ان شاء الله تعالى الى خير
 انيس وسميتها سمط الصدر و حافية الغور •

Written in good Naskh. Not dated; apparently 9th century A.H.

Scribe : **اسماعيل الزرعى الشافعى**

An unsigned note on the title-page runs thus :—

كذاب سمط الصدور و حاوية الغور تأليف سيدنا و شيخنا الامام العالم
العزف بالله الداعى الى الله المربي المسلك المأمج بعباد الله تقى
الدين ابى بكر بن على بن عبد الله الموصلى الشيبانى الشافعى رحمه
الله تعالى *

It is evident, from the handwriting, that the scribe, Ismâ'il az Zar'i, is the writer of the above note; and from the use of such terms as سیدنا (my master) and شیخنا (my Shâikh) and رحمه الله (applied only to the dead), we may infer that the scribe was a disciple and pupil of the author, and that he wrote the above note after the latter's death.

From the following three notes on the title-page, we learn that the MS. was at some time in the possession of (i) 'Alī al 'Arrāf (ii) Muḥammad Tībī نوته افتقر الله على عبده على العواف (iii) Muḥammad Faḍīl bin Shaikh Ḥāmid بن الشيخ حامد بن ... محمد الطيبي an Indian scholar, for whom see No. 923 below.

No. 912.

fol. 54 : lines 19 : size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3$.

حادي القلوب الى لقاء المحبوب

HÂDÎ AL QULÛB ILÂ LIQÂ' AL MAḤBÛB.

A rare work dealing briefly, from the religious and mystical points of view, with the meaning of Maut (death), with the pains of death, and the state of the dead until the end of the present world ; also with the rewards and blessings of God enjoyed in Paradise. The author based his work on the Qur'ân, Hâdiṣ and sayings of the Ṣûfis, with occasional references to the anecdotes of pious men. The author's object is to encourage the Muslim to bear cheerfully the pains of the world and especially the pains of death, which is the first stage of our journey to the next world and our enjoyment of the blessings of God in Paradise.

Author : Nâsiraddin Muḥammad bin 'Abdaddâ'im bin Al Milâq ناصر الدين محمد بن عبد الدائم بن عبد الملوك, commonly called Abu'l Ma'âlî al-ma'âlî, a famous scholar and Ṣûfî of the Shâdîliyah order, who was born in A.H. 731. He was a favourite scholar of King Aẓ Zâhir (A.H. 784-801=A.D. 1382-1398), who appointed him Chief Justice of Cairo. Our author incurred the serious displeasure of the king, as a result of the judgment which he pronounced in a certain case against the latter's wishes and instructions, and was removed from his post. He afterwards acted as a Kḥaṭib of the Madrasah Nâsirîyah of Cairo, where he died in A.H. 797=A.D. 1394. See Ad Durar al Kâminah, vol. ii. fol. 313 ; Raf' al 'Iṣr, fol. 233 ; Ḥusn al Muḥâḍarah, fol. 266^a ; Brock., vol. ii, p. 119, where three of his works, including the present work, are enumerated.

Beginning :—

الحمد لله مقدر الموت على عباده ... وسميته حادي القلوب الى

لقاء المحبوب الخ *

Only two other copies of the present work are known, viz., Cairo, vol. ii, p. 79 ; Rampûr. No. 88.

Written in fair Naṣḥ. Dated A.H. 933.

No. 913.

fol. 53; lines 19; size $7\frac{1}{2} \times 5\frac{1}{2}$; $5\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, beginning like the above. A note on the title-page, indicating the author's name as well as the title of the work, runs thus:—

كتاب حادي القلوب الى لقاء المحبوب تأليف الشيخ الامام القطب
الغوث الفرد مفتى المسلمين مربي المريدين ابي عبد الله ناصر الدين
محمد بن الميلىق الشاذلي *

The scribe, who does not reveal his name, says in the following colophon that, in A.H. 1077, he transcribed the present MS. from a copy dated A.H. 1076, written by Āḡā Baṣnawī:—

تم الكتاب بعون الملك الوهاب من نسخة تاريخها عاشر شهر رجب
سنة اثنى عشر و سبعين و الف آغا بصنوي و كان الفراغ من
نسخها يوم الخميس المبارك ثامن عشر جمادى الثانی من شهر
سنة ١٠٧٧ *

No. 914.

fol. 97; lines 18; size 8×6 ; $6\frac{1}{2} \times 4\frac{1}{2}$.

كشف الاسرار عما خفي عن الافكار

KASHF AL ASRĀR ‘AN MĀ KHĀFIYA 'AN AL AFKĀR.

A work containing the author's replies to seventeen questions addressed to him, relating to certain mystical and theological points of doctrine. The work is based on the Qur'ān, Ḥadīṣ and sayings of the Šūfis, jurists and theologians.

Author: Shihābaddin Abu'l 'Abbās Aḥmad bin 'Imād bin Yūsuf Al Aqlahisī شهاب الدين ابوالعباس احمد بن عماد بن يوسف الاقلاسي, commonly called Ibn al 'Imād العماد ابن, a learned jurist of Egypt, chiefly known as a pupil of Isnawī (d. A.H. 777=A.D. 1375; see Lib. Cat., vol. xii, No. 773), under whom he studied for a considerable period. He is the author of a number of works, of which 21 in all, including the

present work, are enumerated in Brock., vol. ii, p. 93. He died in A.H. 808=A.D. 1405; see *Tabaqât of Qâḍi Shuhbah*, fol. 183: *Ḥusn al Muḥâḍarah*, fol. 216^b; Brock., *loc. cit.*

Beginning:—

الحمد لله رب العالمين الموجد للشيء بلامعين ... الذي خلق
الإنسان بلامعين النخ *

For other copies of the work see Berlin, Nos. 1816-9; Munich, No. 214; Br. Mus. Suppl., No. 196; Alger., No. 854; Cairo, vol. vi, p. 180; Küpr., vol. ii, p. 130.

Written in fair Naskḥ. Not dated: apparently 12th century A.H.

No. 915.

fol. 108: lines 28; size $8\frac{1}{2} \times 6$: $6\frac{1}{2} \times 4$

قبس الانوار و جامع الاسرار

QABS AL ANWAR WÂ JÂMI' AL ASRÂR.

A work expounding, from the mystical point of view, the Divine mysteries and other allusions contained in the letters of the alphabet. The following three notes on the title-page, written by three different persons unknown, instead of throwing light on the authorship of the work, are altogether confusing and misleading:—

- (i) The first runs thus: كذب قبس الانوار و جامع الاسرار لقطب الوجود السنخ الاكبر, and tells us that the work is by Muḥiaddin al 'Arabi (d. A.H. 638=A.D. 1240: see No. 865 above).
- (ii) The second note runs as follows: هذا الكتاب ليس هو للشيخ الاكبر ابن عربي و انما هو لبعض العلماء والله تعالى اعلم, and rejecting the authorship of Muḥiaddin al 'Arabi declares that the work is by an unknown scholar.
- (iii) The third note runs thus: ذكروا انه لرجل من علماء قزوين, and tells us that the work is by some scholar of Qazwin.

As a matter of fact, Jamâladdin Abu'l Maḥâsin Yûsuf an Nadrûmî جمال الدين ابو المحاسن يوسف النذرومي is the real author of the work, as is evident from Berlin, No. 4128, where the author and this work of his are fully described. Brockelmann, vol. ii, p. 252 accepts Jamâladdin as the author, on the authority of the following catalogues: Paris, Nos. 2681-3; Glasgow, No. 45; Goth., No. 1283; Escur., No. 975.

The date of the author's death is not known to us. Brock., *loc. cit.*, says that he was alive in A.H. 786=A.D. 1384; while in Berlin, *loc. cit.*, we are told that he was alive in A.H. 807. That he was alive even later, viz., in A.H. 809, is evident from the following note on the title-page, in which it is stated that 'Abdarrahmān Baṣṭāmī (see No. 917 below) studied the present work under our author in A.H. 809:—

ذَكَرَ السَّيِّخُ عَبْدُ الرَّحْمَنِ الْبَسْطَمِيُّ فِي شَرْحِهِ عَلَى اللَّمْعَةِ أَنَّهُ قَرَأَ
هَذَا الْكِتَابَ عَلَيَّ مُصَنَّفَهُ سَنَةَ ٨٠٩ *

Beginning:—

الْحَمْدُ لِلَّهِ الْمَلِكِ الْدَيْنِ الْغَفُورِ الرَّحْمَنِ الْوَاحِدِ الْإِمْنَانِ الْمَعْرُوفِ
بِالْإِحْسَانِ الْخ *

The author frequently refers to *Shams al Ma'ārif* (No. 859 above). another work on the same subject.

Foll. 1-107 are written in good Naskh. Not dated, apparently 9th century A.H.

The last fol., which was wanting in the original copy, has been added in a later hand.

The present MS. was once in the possession of a certain Maḥmūd Arandī, a Turkī scholar of the 12th century A.H., who, in his note on the title-page, tells us that he purchased it for his own use. In A.H. 1204 the MS. came into the possession of one Aḥmad bin 'Alī bin 'Umar.

No. 916.

fol. 159: lines 31: size $11\frac{1}{2} \times 5: 9 \times 5\frac{1}{2}$.

مصباح الانس

MİŞBÂḤ AL UNS.

A detailed commentary on *Al Miftāḥ* of Qûnawī (d. A.H. 672=A.D. 1273; see No. 873, above). *Al Miftāḥ* (for a copy of which see Berlin, No. 3212) is a concise work on Šūfism, written from the standpoint of the Wujūdiyyah group of Šūfis (see No. 865 above). Technically, the present work is a commentary; but so useful is its critical exegesis that it is looked upon as an independent work. The following four works of Muhiyaddīn al 'Arabi (see No. 865 above) and the following nine works of Qûnawī, the author of the text, are chiefly referred to in the present work:—

Works of Muḥiaddin.

(i) *Al Futûḥât al Makkiyah* (No. 865 above); (ii) *At Tadbirât al Ilâhiyah* (No. 887 above); (iii) *‘Uqlat al Mustawfizah* (No. 889 above); (iv) *Fuṣûṣ al Hikam* (No. 870 above).

Works of Qûnawî.

(i) *I’jâz al Bayân* (see Hand-list, No. 202); (ii) *Sharḥ u Ahâdiṣ al Arba‘in* (see Hand-list, No. 2581 3); (iii) *Ar Risâlat al Mufṣiḥ* (see Berlin, No. 3274); (iv) *An Nafaḥât* (see No. 891 above); (v) *Ar Risâlat al Hâdiyah* (see Berlin, No. 2305); (vi) *An Nuṣûs* (see No. 892 above); (vii) *Tafsir u Bismillâh* (see Hand-list, No. 2586 4); (viii) *Al Waṣâyah*; (ix) *Fukûk al Fuṣûs* (see No. 873 above).

The following authors are also frequently quoted, viz.: (i) *Jundî* (No. 874 above); (ii) *Qushairi* (No. 828 above); (iii) *Shaiḥ al Islâm al Harawî* (No. 831 above); (iv) *Farḡânî* (No. 897 above); (v) *Gazzâlî* (No. 833 above).

In some cases, the metaphysical theories of the Ṣûfis are compared with the theories of the philosophers and *حکماء اشراقین* (Intuitionists).

Commentator: *Shamsaddin Muḥammad bin Ḥamza al Fanârî al Ḥanafî* *شمس الدين محمد بن حمزة الفناري الحنفي*, a famous Ḥanafî scholar, who received spiritual training from *Shaiḥ Ḥâmid* and from his father, *Shaiḥ Ḥamza*. Our author is specially noted by his biographers for careful study of the present text under his father, who was a disciple of Qûnawî. He was born in Fanâr, A.H. 750; and studied there under his father. *Aqṣarâ’i* (d. A.H. 773=A.D. 1371) and a few others. On the death of *Aqṣarâ’i*, he started for Kirmân, where he studied under *Akmaladdin al Bâbartî* (d. A.H. 780=A.D. 1378; see Lib. Cat., vol. v, part ii. No. 366). Thereafter he visited Constantinople, where he attended the lectures of ‘*Alâaddin Aswad* (d. A.H. 800=A.D. 1397). The fame of his literary attainments attracted attention in Constantinople; and early in the 9th century A.H. *Sultân Bâyezîd* (A.H. 792-805=A.D. 1389-1402) appointed him *Qâḍî* of Brussa, in which post he served with distinction for a considerable period. He left Brussa in A.H. 832 to perform *Ḥajj*: and died at Cairo in A.H. 833=A.D. 1429. For his life and works see *Shaqâiq an Nu‘mâniyah*, vol. i, p. 84; *Tāj at Ṭabaqât*, vol. ix, fol. 305; *Ḥadâ’iq al Ḥanafiyah*, p. 316; Brock., vol. ii, p. 233, where eleven of his works, including the present work, are enumerated.

Beginning:—

سبحانک اللهم و نحمدک حمدا - یرتضیه ذاتک *

For other copies of the work see Berlin, Nos. 3214-15; Būhār Lib. Cat., vol. ii, No. 122; Āṣafiyah, No. 81.

Written in fair Naskh. Dated A.H. 1045.

Scribe: نور الدين الوفاي الزمهرى

Nūraddīn al Wafā'i, the scribe of the present MS., is also the scribe of Nos. 832, 871, 873, 891, 897. above

No. 917.

fol. 68; lines 20; size 8 × 5; 6½ × 3

بحر الوقوف في علم الاوراق والحروف

BAHR AL WUQŪF FĪ 'ILM AUFÂQ WA AL ḤURŪF.

A work with the same title as the above is mentioned, without beginning or any description, in Hāj. K̲hal̲., vol. ii, p. 22, being the composition of Aḥmad Būnī (d. A.H. 622=A.D. 1225; see No. 859 above). The present work is evidently of later date, however, since it contains, on fol. 15^b, the following reference to Abu'l Hasan aṣ-Ṣhādīlī, who died in A.H. 654=A.D. 1256; see Nafahāt, p. 663:—

و قد تكلم على التخلو باسماء الله تعالى جماعة كابني القاسم الغشيري

..... و ابني الحسن الشاذلي *

Brock., vol. ii, p. 231, on the authority of Wien, No. 1497, mentions a work with the same title by 'Abdarrahmān al Bastāmī, a Ṣūfī author of the 9th century A.H.; and it would appear from the colophon and the marginal note, quoted below, that this is identical with the present work.

The following colophon of the author, quoted at the end by the scribe, tells us that 'Abdarrahmān bin Muḥammad bin 'Alī bin Aḥmad al Ḥanafī al Bastāmī, composed the present work in A.H. 826:—

قال المؤلف و كان اكمال هذه الحديقة الزاهرة و الحقيقة الباهرة في

اواخر ربيع الاول سنة ست و عشرين و ثمانمائة على يد مؤلفها اقر عباد الله

عبد الرحمن بن محمد بن علي بن احمد الحنفى مذهباً و البسطامي

منتزعا ... الخ *

The note on the margin of fol. 67^a, runs thus:—

ألف مؤلف هذا الكتاب اسرار الورد وتشكير الانوار و فوائج مسكية
و رسالة الطاعون و كشف الاسرار الربانية و شمس الوفاق *

It tells us that the author of the present work is also the author of the following works, of which (ii) and (iv) are enumerated by Brock., *loc. cit.*, among the works of 'Abdarrahmân Bastâmi: (i) *Asrâr al Aurâd*; (ii) *Al Fawa'id al Miskiyah*; (iii) *Risâlat at Ta'ûn*; (iv) *Kashf al Asrâr ar Rabbâniyah*; (v) *Shams al Aufâq*.

The work chiefly deals with the Divine mysteries, mystical allusions and supernatural powers contained in the letters of the alphabet or in prayers (ادعية); it also discusses the influence exercised by the sun, moon and stars at the time of preparing prayer-charts or phylacteries. The work is divided into a *Muqaddimah*, two *Bâb* and a *Khatimah*.

fol. 2^a-8. المقدمة

fol. 9-28^a. Bâb (i) الكلام في اسرار الحروف على
سبيل التحقيق و فيه ثمانية وعشرون بقونة *

fol. 29-65^a. Bâb (ii) الباب الثاني في الكلام على معاني الحروف و
فيه ثمانية وعشرون زمرودة *

Author: 'Abdarrahmân bin Muḥammad bin 'Alî bin Aḥmad al Hanafî al Bastâmi al Hurûfî العنقي أحمد بن علي بن أحمد البستاني الحروفى, a well-known Hanafî scholar and a Ṣūfî belonging to the Bastâmiyah order, called al Hurûfî, in recognition of his proficiency in the science of Hurûf, i.e., of the mystical powers contained in the letters of the alphabet. He is referred to, in *Madînat al 'Ulûm*, fol. 132^a, as a pre-eminent master of this science, and the author of a number of works on the same. In all, 25 works of the author are enumerated in Brock., vol. ii, p. 231: and for two other works of his, see the note mentioned above. He was born in Antioch, and studied in Cairo. Sultân Murâd ii (A.H. 824-855=A.D. 1421-1451) of the Ottoman dynasty held our author in special regard; and the latter dedicated some of his works to the said Sultân. The date of the author's death is not known. We are told in Br. Mus. Suppl., No. 481, that, according to Hâj. Khal., vol. ii, p. 464, he died in A.H. 845; but Hâj. Khal. gives no date. Brock., *loc. cit.*, tells us, from internal evidence, that he was alive in A.H. 855=A.D. 1451.

Beginning:—

الحمد لله الذي اطلع شمس اسرار الحروف و قد رتبته

هذا السر الفاخر... على مقدمة و بابين و سميته ببحر الوقوف فى
علم الوراق و الحروف *

Written in Nasta'liq. Not dated; apparently 10th century A.H.
Fol. 67^b–68^a contain quotations from different works.

Fol. 68^b contains a prayer, the efficacy of which, in times of trouble or danger, was testified to by Imâm Shâfi'î (d. A.H. 204=A.D. 820), according to the following note in Turkî:—

امام شافعى حضر تلرندن منقولد روقت مصيبتدر دولت و فرجه
وصول افچون غايت مباركدر *

This prayer runs as follows:—

اللهم يا سامع كل الاصوات و يا سابق الفوت و يا كاسي العظام لهما
و منشرها بعد الموت اسألك باسمائك الحسنين و بسمك الاعظم الاكبر
المخزون المكنون الذي لم يطلع عليه احد من المخلوقين يا حكيما ذا انان
لا يقوى على اذله شيء يا ذى المعروف لا يقطع ابدا ولا يحصى عددا فرج
عني غمى و اكشف همى *

A note on the title-page tells us that the MS. was for some time in the possession of one Maḥmūd Afandî (see No. 915 above).

No. 918.

toll. 72; lines 17; size 9½ × 4½; 6 × 3½.

قوانين حكم الاشراق الى كل الصوفية بجميع الآفاق

QAWÂNÎN U ḤIKAM AL ISH RÂQ ILÂ KULL AŞ ŞŪFÎYATI BI JAMÎ' AL ÂFÂQ.

A work expounding the principles and theories of Şûfîsm, composed in A.H. 882 for the use of all Şûfîs. It is divided into a *Muqaddimah* and 14 *Qânûn*, which are fully described in Berlin. No. 3028. The work is chiefly based on aphorisms and sayings of the Şûfîs. 'Abdalwahhâb Sharrânî (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x. No. 567) praises the work highly in the following passage in his *Al Lawâqih*, fol. 279^b:—

كُتِبَ الْقَانُونُ فِي عُلُومِ الطَّائِفَةِ وَهُوَ كِتَابٌ بَدِيعٌ لَمْ يُؤَلَّفْ مِثْلُهُ يَشْهَدُ
صَاحِبُهُ بِالِدَقِّ الْكَامِلِ فِي الطَّرِيقِ *

The authorship of the present work is disputed. In Berlin, No. 3028, we are told that Abu'l Mawâhib Muḥammad bin Aḥmad bin Muḥammad at Tūnisi al Wafâ'i al Mâlîkî *أبو المواهب محمد بن أحمد بن محمد التونسي الوفائي المالكي*, who died in A.H. 882=A.D. 1477, is the author; and Cairo, vol. ii, p. 103, is in agreement with this, though no dates are given. In India Office, No. 688, we are told that the work is most probably identical with the MS. No. 808 described in Bibl. Sprenger, where the work is ascribed to one Jamâladdin Ash Shâdîlî; but in No. 1038 19, on the strength of a note on the title-page which runs thus:—

كُتِبَ رِسَالَةٌ فَوَائِدٍ حَكَمَ الْإِشْرَاقُ إِلَى كُلِّ الصُّوفِيَّةِ بِجَمِيعِ الْإِتِّفَاقِ تَأْلِيفُ
السَّيِّخِ ... شَمْسِ الدُّنْيَا وَالِدِ بْنِ مُحَمَّدٍ بْنِ أَحْمَدَ بْنِ مُحَمَّدٍ التُّونِسِيِّ
الشَّاذَلِيِّ الْوَفَائِيِّ الْمَالِكِيِّ الْمَشْهُورِ بِإِبْيِ الْمَوَاهِبِ *

we are told that Abu'l Mawâhib is the author. As against the authority of the above three catalogues, Brock., vol. ii, p. 123.* on the authority of Goth., No. 907; Leid., No. 2285; Escur., vol. ii, No. 780, tells us that Burhânaddin Ibrâhim bin Muḥammad bin Aḥmad al Ḥanafî ash Shâdîlî *برهان الدين ابراهيم بن محمد بن احمد الحنفي الشاذلي*, a disciple of the above-mentioned Abu'l Mawâhib and a Ṣūfî scholar of the 10th century A.H., is the author of the present work. The following fact, which we have succeeded in bringing to light, lead us to reject this statement as incorrect, however.

(i) The present work is not mentioned in the list of compositions of the above-mentioned Burhânaddin, given in An Nûr as Sâfir, fol. 48^a.

(ii) Muḥammad bin Ibrâhim, the scribe of the present MS. and a reliable Ṣūfî author of the 12th century A.H., in the following note on the title-page, dated A.H. 1097, tells us that the work is by Abu'l Mawâhib:—

كُتِبَ فَوَائِدُ حَكَمِ الْإِشْرَاقِ لِلشَّيْخِ الْعَالِمِ الرَّبَّانِيِّ أَبِي الْمَوَاهِبِ
مُحَمَّدِ الشَّاذَلِيِّ التُّونِسِيِّ إِيَّادَ اللَّهِ عَلَيْهِ بَرَكَاتُهُ *

* Brockelmann usually refers to the Berlin, Cairo and India Office catalogues; but in the present case he appears to have overlooked them, and hence does not think it necessary to discuss the authorship of the work.

(iii) ‘Abdalwahhâb Sharânî, a well-known Šufî author of the 10th century A.H. (see Lib. Cat., vol. x, No. 567), in his *Al Lawâiqih*, fol. 293^b, quotes the following passage from a work of Abu’l Mawâhib, entitled *Qawânîn*; and this passage is found verbatim on fol. 35^b of the present MS. :—

وههنا دقيقة وهي خروج عدد المرسلين الثلاثمائة والأربعة عشر من اسمه وذلك ان اسمه محمد فالميم الاول اذا نطقت بها كانت ثلاثة احرف والحاء حرفان ح والفاء والبصرة ساكنة لانها الف والميمان المضعفان كذلك ستة احرف والذال كذلك دال والفاء واللام فان عدت حروف اسمه كلها ظاهرها وباطنها حصل لك من العدد ثلاثمائة وثلاثة عشر عدد الرسل المتفرعين منه صلى الله عليه وسلم الجامعين للنبوة ويبقى واحد من العدد وهو مقام الولاية المفروق على الأولياء والتابعين الخ *

We may therefore accept the statement, contained in the Berlin, Cairo and India Office catalogues, that Abu’l Mawâhib is the author,

Beginning :—

‘نحمد لله العليم الحكيم اما بعد فبعدة حكم على طريق القوم سميتها رسالة قوانين حكم الاشراف الى كل الصوفية بجميع الآفاق الخ *

For six other works of the author see Berlin, Nos. 3030, 3097, 3908, 5514, 8597, 8697.

Written in fair Naskh. Dated A.H. 1097.

Scribe : محمد بن ابراهيم بن محمد الدكدكجي.

The scribe, Muḥammad bin Ibrâhîm ad Dakdakji, the Shaikh of Muṣṭafâ Bakrî (see No. 950 below), was a well-known Ḥanafî scholar and a famous Šufî of Damascus, who composed a number of works on different branches of Islamic literature. He died in A.H. 1131=A.D. 1718; see *Tâj at Ṭabaqât*, vol. xii, fol. 397; *Silk ad Durar*, vol. iv, p. 25. In the following note on the title-page, the scribe tells us that he transcribed the present MS. for his own use :—

الحمد لله مما كتبه لنفسه وبمن شاء الله من بعده الفقير محمد بن

ابراهيم الدكدكجي خويدهم الشاذلية غفرله ولجميع المسلمين الخ *

In A.H. 1275, the MS. came into the possession of one ‘Abdarrah-mân Shah, whose note on the title-page runs thus :—*دخل في نوبة الفقير عبد الرحمن شاه*

No. 919.

toll 19: lines 23: size $7\frac{1}{4} \times 5$; $4\frac{1}{2} \times 3\frac{1}{2}$.

شرح وصية ابراهيم المتبولي

SHARḤU WAṢĪYAT I IBRĀHĪM AL MATBŪLÎ.

A rare commentary on Al Waṣīyah, a manual of mystical instruction compiled by Ibrāhīm al Matbūlī (*d.* A.H. 887=A.D. 1482) for the use of his ṣūfī friends.

By ʿAbdalwahhāb bin Aḥmad bin ʿAlī bin aṣḥ Sharrānī عبد الوهاب بن أحمد بن علي الشرنوبی (*d.* A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning:—

الحمد لله الذي فرض التوبة و بعد فمدا التعليل على وصية

الشيخ العارف بالله ابي اسحاق المتبولي *

We are not acquainted with any other copy of the work.

Written in good Naskḥ. Not dated: apparently 11th century

A H

No. 920.

toll. 54: lines 27: size $8 \times 7\frac{1}{2}$; 6×4 .

تحقيق الزوراء

TAḤQÎQ AZZAWRĀʾ.

A commentary on Az Zawrāʾ of Dawwānī (*d.* A.H. 907=A.D. 1501; see Lib. Cat., vol. x, No. 550) and on the author's gloss on the same work. For a copy of the text and of the gloss see Berlin, Nos. 3224. 3225. Az Zawrāʾ is a very concise work, which treats of *مبدأ و معاد* (the beginning and the end of the world) and certain connected matters from the mystical and philosophical points of view.

Commentator: Kamāladdīn bin Muḥammad bin Fakhr al Lâri كمال الدين بن محمد بن فخر الاري. The word bin, occurring in the name of the commentator between Kamāladdīn and Muḥammad, is found in the preface of our copy as well as in Berlin, No. 3226; but in Hāj. Khal., vol. iii, p. 544, and in the author's colophon quoted below, it is omitted, and the commentator's name

runs as follows: Kamâladdin Muḥammad. Our author was a *Shî'a* scholar of the 10th century A.H., and a pupil of Dawwâni, the author of the text, to whom he frequently refers as *استاذنا* (my teacher). The date of his death is not given by his biographers; but Ḥâj. Khal., *loc. cit.*, tells us that he was alive in A.H. 928, which he takes to be the date of composition of the present work. The latter date, however, is given as A.H. 918, in the following author's colophon in our copy:—

و انا احوج الخلق كمال الدين محمد بن فخر بن علي اللاري
..... هذا آخر ماتي سرلي في توضيح خفيات الكتاب و ان اخر الله
الجل نصيب بهما شرحاً اخر مشتملا على معظم الاسئلة و الاجوبة
و قد تم تأليف هذا الشرح سنة ثمانية عشر و تسعمائة *

The commentator, in the above colophon, tells us that he is desirous of writing another commentary on the same text if his life be spared; but no trace of any subsequent commentary is found.

Beginning.—

الحمد من هو محمود بلسان كل حامد فيقول كمال الدين بن
محمد بن فخر بن علي اللاري لما كانت الرسالة الموسومة
بالزوائد الكشفة عن احوال المبدأ و المعاد باوجز الفاظ صفها الاستاذ
المحقق اندي صح ان يقال في شأنه استاذ البشر و كن
شرح اندي صفه الاستاذ ايضا كالمتمن في غاية اليجاز فاستخرت الله
..... متوسلا به الى زرج من هو مدينة باب العلم وعي
سيد المرسلين الخ *

Only one other copy of the work is mentioned, viz., in Berlín. *loc. cit.*

Written in fair Naskh. Dated A.H. 1035

No. 921.

toll. 50; lines 14; size $8\frac{1}{2} \times 5\frac{1}{2}$; 5×4 .

الرسالة في اصطلاحات الصوفية

AR RISÂLAT FÎ ISTILÂḤAT AŞ
ŞŪFÎYAH.

The above title is not found anywhere in the body of the MS., but it is given on the title-page; and the present MS. has been catalogued under this title in the Hand-list, No. 1314. The author's name is mentioned nowhere in the MS., and hence was omitted in the Hand-list, *loc. cit.*; but it is evident that Abû Zakariyâh al Anṣârî (*d.* A.H. 926=A.D. 1550) is the author, since he refers in the preface to another composition of his, *Al Futûḥât al Ilâhiyah*, thus:—

وقد بينت اقسام الخواطر كلها و احكامها في الفتوحات الآتية *

This *Al Futûḥât al Ilâhiyah*, which is the work of Abû Zakariyâh, is described in Berlin, No. 3035. Our present treatise contains explanations of important mystic technical terms. A treatise by the same author, which, as the title itself indicates, deals with the same subject, is noticed (without beginning or description) in Cairo, vol. ii, p. 84, under the title, *Ar Risâlat fî Al Alfâz al latî Yatadâwaluhâ Muḥaqqiqû Aş Şûfiyah* الرسالة في الألفاظ التي يند أولها محققو الصوفية. The fact that the subject-matter of that treatise is the same as ours, and that in *An Nûr as Sâfir* only one treatise of the author on this subject is mentioned, suggests that, though there are two different titles, there is only one treatise.

The full name of the author runs thus: Zainaddîn Abû Yahyâ Zakariyâh bin Muḥammad bin Aḥmad bin Zakariyâh al Anṣârî زين الدين ابو يحيى زكريا بن محمد بن احمد بن زكريا الأنصارى, a well-known scholar and author, who was born, A.H. 826, in Sunaika, where he studied up to the age of 15 years. In A.H. 841, he visited Cairo, where he studied in Jāmi' Azhar and other institutions. He attended the lectures, on each branch of learning, of the specialist professors of that branch; for the names of which professors see *An Nûr as Sâfir*, fol. 121^a. He was granted *Ijâzas* by several professors. Of these, the *Ijâza* granted to him by Ibn Ḥajâr (*d.* A.H. 852=A.D. 1449; see *Lib. Cat.*, vol. v, part ii, No. 159) receives special mention in *An Nûr as Sâfir* as being a holograph *Ijâza*. He received mystical training from several *Şûfis*, of whom the following are mentioned in *An Nûr as Sâfir*: (i) Abû 'Abdallâh al 'Umarî; (ii) Shihâbadin Aḥmad al Adkârî; (iii) Muḥammad al Faiyûmî.

He worked as a professor of different subjects in several institutions of Cairo. In A.H. 886, he was appointed Chief Justice of Cairo; but he resigned the post some years later, on account of his love of mysticism and authorship. The rest of his life our author spent in holding sittings for novices and composing his works. In all, 35 of his works are enumerated in Brock., vol. ii, p. 99. He died in A.H. 926=A.D. 1550; * and was buried in Qirâfâ, near the tomb of Imâm Shâfa'î (d. A.H. 204=A.D. 820).

Beginning :—

الحمد لله الذي وكفى و سلام على عباده الذي اصطفى
فهذه رسالة تشتمل على تعريف غائب ما تداولته الصوفية المحققون من
الإلفاظ *

Written in fair Naskh. Not dated : apparently 12th century A.H.

No. 922.

fol. 26; lines 25; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4$.

الجوهر الفريد في ادب الصوفي والمريد

AL JAWHAR AL FARÎD FÎ ADAB AŞ ŞŪFÎ WA AL MURÎD.

A versified treatise, containing 1238 verses on the important principles of Şufism and asceticism, and on the rules to be observed by novices in their relations with their Shaikhs. The treatise is divided into 8 *Bâb*, which are fully described in Berlin, No. 3182.

Author: Rađiaddin Muḥammad bin Muḥammad bin Aḥmad bin Abdallâh al Ġazzi al 'Âmirî aṣ-Ṣhâfe'î رضي الدين محمد بن محمد بن أحمد بن عبد الله الغزالي العامري الشافعي, a well-known scholar and Şufî of Damascus, where he was born in A.H. 826. He is the author of several works; of which five, including the present work, are enumerated in Brock., vol. ii, p. 284. He died in A.H. 935=A.D. 1529; see Brock., *loc. cit.*; Berlin, No. 3181; Paris, No. 4427.

* This is the date as given in Al Lawâqih, fol. 338^a, by his own famous disciple, 'Abdal Walihâb aṣ-Ṣhârânî (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567). It is supported by the author of Tâj at ṭabaqât, vol. x, fol. 145, and is to be accepted in preference to the date given in An Nûr as Sâfir—viz., A.H. 925.

Beginning :—

- (1) يقول راجي ائمدد في يقتضي محمد و هو الرضي ابن الرضي
 (2) الحمد لله الجليل المنعم المانح الفضل الجزيل الكريم
 (3) سميتها بالجواهر الفريد في أدب الصوفي و المريد

At the end, the author, in the following verse, says that the work is chiefly based on the Qur'ân and Ḥadīṣ :—

مستنبط من الكتاب المحكم و سنة النبي هادي الامم

Only one other copy of the work is noticed, viz., in Berlin, *loc. cit.*

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 923.

fol. 185; lines 21; size $7\frac{1}{2} \times 5$; $5\frac{1}{2} \times 3\frac{1}{2}$.

نور العين شرح سلك العين

NŪR AL 'ĀIN SHARḤ U SILK AL 'ĀIN.

A detailed commentary on a mystical Qaṣidâ of 283 verses on the principles and theories of Ṣufism, known as Qaṣidatu Tâ'iyah, composed by 'Abdal Qâdir bin 'Umar bin Ḥabīb as Ṣafḍî. For a copy of the text, see Hand-list, No. 2589 5

Brock., vol. ii, p. 119, where he refers to Bodl., vol. i, No. 93: Leid., No. 28; Algar., No. 364, tells us that the author of the Qaṣidâ died A.H. 726=A.D. 1326. He omits, however, any reference to Berlin, No. 3414, where we are told that 'Abdal Qâdir, the author of the above Qaṣidâ, which is there described, died in A.H. 915=A.D. 1509. The following facts, gathered from the present commentary, lead us to accept this date, and to reject that given by Brockelmann as certainly incorrect :—

(i) The commentator, in the preface, refers to a personal interview between his own Shaikh, 'Alī bin Maimūn al Fāsī al Maḡribī (d. A.H. 917=A.D. 1511; see Berlin, No. 3034) and the author of the text thus :—

أخبرني أيضاً أن هذا الشيخ المذكور (عبد القادر) كان خاضعاً المذكور...
 مدينة عند هذا حتى لقيه شيخنا المذكور (علي الفاسي) *

(ii) Again, from the following passage in the preface, where the commentator refers to an incident related to him in A.H. 905 by his Shāikh, 'Alī bin Maimūn al Fāsī al Maġribī, concerning the author of the text, in language only used of the living, it is clear that the latter was alive in that year.

كتاب سلك العين ... تأليف الشيخ سيدي عبد القادر بن عمر بن
حبيب الصفدي كان الشيخ فيما بلغنا لطيف الذات
حدثنا بذلك عنه سيدنا و استاذنا و شيخنا السيد الشريف علي بن ميمون
المغربى الفاسي سنة خمس و تسعمائة *

(iii) On fol. 12^b, where he refers to something which he heard concerning 'Abdal Qādir's will in A.H. 924, the commentator refers to the latter in language used of the dead, thus:—

اخبرني بعض اصحابه و نحن بطريق الحج سنة اربع و عشرين
و تسعمائة انه اعني الشيخ عبد القادر الصفدي رحمه الله اوصى
ربيبة عشية موته *

From the above, we may conclude that the author of the text was alive in A.H. 905, and died some time before A.H. 924.

Commentator: 'Alwān bin 'Alī bin 'Aṭīyah bin Hasan al Ḥama-wī الحموي علوان بن علي بن عطية بن حسن الحموي, a famous Šūfī author of the 10th century A.H., who composed a number of works on different branches of Islamic literature. In all, 18 works of the author are enumerated in Brock., vol. ii, p. 333. He died in A.H. 936=A.D. 1529; see Berlin, No. 3416.

Beginning:—

اشرح لي صدي و احلل عقدة من لساني *

The commentary proper begins on fol. 16^a, thus: قال المؤلف

بسم الله الرحمن الرحيم
بالحمد من بعد بسم الله بدي كذا على التهامي صلاتي مع تحياتي
تيمن نعمة الله برحمته فابتدأ نظمه بذكر اسم ربه الخ *

For other copies of the work see Berlin, Nos. 3416-17; Paris, No. 3225; Cairo, vol. ii, p. 105.

Written in fair Naskh. Not dated; apparently 11th century A.H.

Scribe: محمد بن عبد الخالق بن عبد الله الدمشقي.

A note on the title-page which runs thus:—

ملك بفضل الله تعالى الفقير الى الله الغني شيخ حامد بن عبد
المجيد بن احمد الكجراتي *

tells that the MS. was for some time in the possession of Shaikh Hâmîd of Gujarât.

This is followed by another note and a seal of Muhammad Fâdil, son of the above-mentioned Shaikh Hâmîd, dated A.H. 1130, which runs thus:—

ملك بفضل الله محمد فاضل بن شيخ حامد *

No. 924.

fol. 45; lines 21; size 8 × 6; 5½ × 3½

ارشاد الطالبين

IRSHÂD AT ṬÂLIBÎN.

A work on Ṣûfism, briefly expounding the philosophical and mystical truths concerning the following: (i) تنزل الصحف والكتب (the descent of the Holy book from heaven); (ii) بعثة الرسل (the mission of the prophets); (iii) مشروعية جميع التكليف التي جاءت بالرسل (the validity of the Divine law transmitted to us through the prophets); (iv) ميزان (the scales in which men weigh their good and bad acts); (v) شعب العلوم (branches of learning), of which the author enumerates 411, in all (فهذه اربعمائة علم واحد عشر علما). According to the following author's colophon, quoted at the end by the scribe, the present work was composed in A.H. 933:—

قال مؤلفه الفقير عبد الوهاب ابن احمد ابن علي الانصارى الشعرائي
في سابع رجب الفرد سنة ثلاث و سبعين وتسعمائة *

Author: 'Abdalwahrâb bin Aḥmad bin 'Alî ash Sha'rânî (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Beginning:—

الحمد لله رب العالمين والصلوة والتسليم على اشرف المسلمين ...
..... وبعد فهذه رسالة شريفة على امور نفيسة وسميتها
ارشاد الطالبين النخ *

We learn, from the following passage on fol. 8^v, that our author composed a work on Ṣūfism under the title of 'Tanbīh al Aḡbīyā' in which he enumerated 1071 theories relating to Ṣūfism; but owing to the discouraging reception of the work among scholars, he threw it into the river Nile:—

و قد كنت الفت كتابا سميته تنبيه الاغبياء ذكرت فيه
 احد و سبعين الف علم ثم رأيت غالب عقول العلماء تحير فيه
 فاستخرت الله تعالى و رميت به فى بحر النيل *

For other copies of the work see Berlin, No. 3044; Cairo, vol. ii, p. 65.

Written in Naskh. Not dated; apparently 11th century A.H.

No. 925.

fol. 66; lines 23; size $8\frac{1}{2} \times 6$; $6 \times 3\frac{1}{2}$.

الجوهر المنظم في زيارة القبر المكرم

AL JAWHAR AL MUNAZZAM FĪ ZIYARAT AL QABR AL MUKARRAM.

A work containing rules and directions for visiting the tomb of the Prophet, and a discussion of the validity of this practice (and that of visiting the tombs of others), both from the religious and mystical points of view. The author criticises Ibn Taimīyah (see Lib. Cat., vol. v, part ii, No. 462 1), who opposes the validity of this practice. The present work was composed in A.H. 953, after the author's return from Medina and from visiting the tomb of the Prophet. The work is divided into a *Muqaddimah*, 8 *Faṣl* and a *Khātimah*; see Berlin, No. 4052, where the contents of the work are fully described.

Author: Aḥmad bin Muḥammad bin 'Alī bin Ḥajar al Haiṣamī (d. A.H. 974=A.D. 1566; see Lib. Cat., vol. v, part i, p. 202).

Beginning:—

احمدك الميم و بعد فانه لما من الله تعالى بالاخذ في اسباب
 الزيارة التي هي ملتقى الاعمال ... سنة ست و خمسين و تسعمائة و من ثم
 سميته الجوهر المنظم في زيارة القبر المكرم و رتبته على مقدمة
 و ثمانية فصول و خانمة الخ *

The author's colophon, containing the date of composition of the work, quoted at the end by the scribe, runs as follows:—

قال مصنفه فرغ من تبئيضه في رجوعه من الزيارة
سنة ست و خمسين و تسعمائة *

For other copies of the work see Berlin, No. 4052; Paris, No. 1153; Cairo, vol. vii, p. 141. Printed in Bûlâq, A.H. 1309.

Written in fair Naskh. Dated A.H. 1238.

Scribe: محمد بن ابراهيم بن عمر بن معلم.

No. 926.

fol. 141; lines 26; size 10×7; 8½×7.

جوامع الكلم في المواعظ والحكم

JAWAMI' AL KILAM FÎ AL MAWA'IZ WA AL HIKAM.

An autograph copy of a work on Şûfism and asceticism; containing a collection of about 3,000 moral and mystical maxims, based on the Qur'an, Ḥadîş and sayings of the Şûfis. These maxims are classified under six heads, as follows: (i) الاقتباسات (Al Iqtibâsât) 500 maxims, part of each maxim being a quotation from the Qur'an; (ii) تضمينات (Taḍmîniyât) 500 maxims, part of each maxim being a quotation from Ḥadîş; (iii) الاحاديث (Al Ahâdiş) 200 maxims, taken entirely from Ḥadîş with omission of the Isnâd; (iv) حكم ابن عطاء (Ḥikamu Ibn 'Aṭâ) 300 maxims, taken from Ibn 'Aṭâ's work (No. 900 above); (v) حكم تلميذ (Ḥikamu Tilmîd) 100 maxims, borrowed from the work composed by a disciple of Ibn 'Aṭâ; whose name, according to Berlin, No. 8703, is داود بن باخلا; (vi) كلام السلف (Kalâm as Salaf) about 1,400 maxims, collected from the sayings of pious Muhammadans of early times. In the following passage from the preface, the author observes that proper use cannot be made of the present work without a thorough knowledge of the Qur'anic branches, Ḥadîş and Şûfism:—

ثم اعلم رحمك الله تعالى ان كمال لذة هذا التأليف موقوف
على ان يكون الشخص حافظاً مفسراً محدثاً و ان يكون له ذوق من
علوم الصوفية *

The work, which consists of 88 *Bāb*, 9 *Faṣl* and a *Khātimah*, is divided into 21 parts, and the maxims contained in each *Bāb* or *Faṣl* are arranged according to the six-fold classification mentioned above.

Author : 'Alā'addīn 'Alī bin Ḥusāmaddīn 'Abdal Malik bin Qāḍī Khān al Muttaqī al Hindī al Qādirī ash Shhādīlī al Madanī علاء الدين علي بن حسام الدين عبد الملك بن قاضيخان المتقي القادري الشاذلي He died in A.H. 975=A.D. 1567. See Lib. Cat., vol. v, part ii, No. 425.

Beginning :—

الحمد لله الذي نور قلوب العارفين من لوامع كلامه و كلام رسوله غر وجوه المعاني و الاشارات اما بعد فيقول العبد الفقير الى الله علي بن حسام الشهير بالمتقي الكنفى عامله الله تعالى بلطفه الخفي هذا تأليف سميته جوامع الكلم في المواعظ و الحكم جمعت فيه نحو ثلثة الاف حكمة خمسمائة منها اقتباسات و خمسمائة تضمينيات و مائتان من الاحاديث الغير المضمنة و ثلثمائة من حكم ابن عطاء و نحو مائة حكمة لتلميذه و الباقي من كلام السلف رضوان عليهم اجمعين و قدمت الاقتباسات ثم التضمينيات ثم الاحاديث الغير المضمنة ثم حكم ابن عطاء ثم حكم تلميذه ثم كلام السلف *

The preface is followed by a brief note on the philology of the word حكمة.

For other copies of the work see Berlin, No. 8703 ; India Office, Nos. 673-4 ; Paris, No. 1353 ; Cairo, vol. vii, p. 348 ; Āṣāfiyah, No. 26 ; Rāmpur, Nos. 81-82.

A note on the title-page, which runs as follows : هذا كتاب جوامع : informs us that the present MS. is an autograph copy.

This is supported by the author's colophon, which runs thus :—

و الحمد لله رب العالمين و انا الفقير على بن المتقي الراجي من الله العطايا ... و هو الذي يقبل التوبة من عباده و يعفو عن السيئات *

That the present copy was made during the author's life-time is clear also from the fact that there are marginal notes on foll. 10^a,

17^b, 18^a, which end with the words (عنه), referring to the author, and praying for his 'long life' (نفع الله في مدته). We may safely therefore accept the statement contained in the above-quoted note on the title-page.

Written in fair Naskh. Not dated; 10th century A.H.

No. 927.

fol. 200; lines 19; size $9\frac{1}{2} \times 4$; $7\frac{1}{4} \times 3$.

The Same.

Another copy of the preceding work, beginning and ending like the above.

The scribe has copied verbatim the author's colophon, quoted in No. 926 above, omitting his own name; but it is clear from the handwriting, which differs from that of No. 926, as well as from the paper, that the present MS. is not an autograph copy.

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 928.

fol. 264; lines 17; size $9 \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

The Same.

Another copy of the preceding work, followed by a small treatise in four foll. at the end.

Written in bold Naskh. Not dated; apparently 12th century A.H.

Foll. 261-264. الرسالة في الاقتباس Ar Risâlat fi Al Iqtibâs. This is the title found on the title-page of the present MS.; but the author, in his Husn al Muliâdrah, fol. 166^b, refers to this work under the title, Maḥâsin al Iqtibâs. The treatise contains 114 verses on miscellaneous topics, half of each couplet being a quotation from the Qur'ân. This style of composition is technically known as Al Iqtibâs, a branch of rhetoric in which, as is evident from the present composition, our author was highly proficient.

Author: Jalâladdîn 'Abdarrahmân bin Abî Bakr as Suyûṭî جلال الدين عبد الرحمن بن ابى بكر السوطى (d. A.H. 911=A.D. 1505; see Lib. Cat., vol. v, part i, No. 123).

Beginning :—

خد من الخير اذا لا ح الذي منه تشأ
ثم لانتظر الى ما سيقول السفهاء

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 12th century

A.H.

No. 929.

fol. 46; lines 26; size 8×6 ; $6\frac{1}{2} \times 4\frac{1}{2}$.

الفصول الفتحية

AL FUŞÛL AL FATHÎYAH.

A concise work on Şûfism and asceticism, chiefly based on the sayings of the Şûfis, and dealing with 57 important points of the subject. The work is extremely rare, no copy of it being mentioned in any catalogue. It is divided into the following 57 short *Faṣl*, each *Faṣl* dealing with one particular point :—

1. foll. 2-3^a. فصل الغنى بوجود الحق والجمع عليه وجمع الهم فيه

من غير نظر وتطلع الى شئ آخر من جميع
الاستبلاء كبريت احمر *

2. foll. 3^a-4^a. فصل لما مات هرون عليه السلام تعب موسى عليه

السلام نعباً كتبوا فاوحى الله تعالى يا موسى
لو اذنت لامل القبوران بخبروك بلطعى لاخذوك
يا موسى *

3. fol. 4. فصل قال في كتاب المشارع سلم من غيرة من لايري فاعلا

الا الله فلم بتأثر توارد *

4. fol. 4^b. فصل قد فاز و افلح من طريقه الى الله عز وجل في علمه

و عمله حاله *

5. fol. 4^b. فصل مشاهدة العبد العبد الحكم وهو ان لا يرى مؤثراً الا الله

6. fol. 5^a. فصل ينبغي للعبد ان يكون دائماً ملا حظاً معنى الانصال

7. fol. 5^b. فصل قال الشيخ ابو سليمان داود الشاذلي رحمه الله بسط

الحق سبحانه المعباد بسط التعريفات على سبيل
الدرج *

8. fol. 6^a. فصل قال في شرح منازل السائرين اول السلوك في الله هو

الافتقار بملاحظة العبد عدمه العاتي في الوجود *

9. fol. 6^a. فصل قال بعض العارفين ييسر السبيل الى الله عز وجل
اربعة اشياء *
10. fol. 7^a. فصل قال بعض العارفين تولى الله سبحانه من اصطفاة
من عبادة *
11. foll. 7^a-8^a. فصل قال الشيخ احمد بن الشيخ محمد وفاء الشاذلي ...
مهما تقرر العبد الى الحق بشيء وهو مشاهد
معه عظمه الله وعلا على كل شيء *
12. fol. 8^a. فصل ما من وقت جديد الا وفيه مدد جديد
13. fol. 8^a. فصل قال ابو العباس ابن عطاء لم يبلغ احد الى مقام
الصدق بالصوم والصلوة..... ولكن وصل الى مقام
الصدق بان طرح نفسه بين يديه *
14. foll. 8^b-9. فصل السالك مالم يصير صاحب قلب ينبغي ان لا يكف
باختيار عن الرياضات *
15. foll. 10-11^a. فصل قال الشيخ محيى الدين ابن العربي عجباً لمن
علم انه عبد الله *
16. foll. 11^b-12^a. فصل قال الشيخ الامام المحقق احمد مرزوق كل
طريق القوم لم يرجعوا بها لاصل واحد بل
لاصول غير الشاذلية فانهم بنوها على اصل
واحد *
17. foll. 12^b-13^a. فصل قال في قوت القلوب وكان الفقراء والمريدون
يقصدون الامصار للقاء العلماء والصالحين *
18. fol. 13^b. فصل في معرفة الزمان
19. fol. 13^b. فصل قال مولانا جعفر الصادق رضى الله عنه الحرمات
تتبع بعضها بعضاً *
20. foll. 13^b-14^a. فصل قال الامام سفيان الثوري رحمه الله سمعت
جعفر بن محمد الصادق عرت السلامة حتى
لقد خفي مطلبها *
21. foll. 14^b-15^a. فصل قال الشيخ الامام القدوة سد احمد
مرزوق من اراد الطريق الى الخروج عن
نفسه فليعلم ان اهل الطريق ثلاثة *
22. fol. 15^b. فصل قال الشيخ بن عطاء الشاذلي وكان الشيخ
ابو العباس المرسى بفضل الغني الشاكر على الفقير
الصابر *

23. fol. 15^b. فصل قال القيصري في شعب الامان العبد اذا نظر الى الخالق والمخلوق كائنا ما كان فادرك الفصل بين الخالق و المخلوق *
24. fol. 16^a. فصل اعلم ان فصل الربيع حار رطب
25. fol. 16^b. فصل و اما زمان الخريف فهو بارد يابس
26. fol. 16^b. فصل و اما زمان الشتاء فانه بارد رطب
27. fol. 17^a. فصل شرط الناطق في هذه الطريقة ان يكون عالما بالله
28. fol. 17^a. فصل قال في عيون الحقائق وجود العارف الظاهر الحسي و نفسه المجعولة ... تسكين النفس و تسليكها مسالك الاعتدال *
29. fol. 17^b. فصل قال في عيون الحقائق حقيقة العالم الرباني في قلبه نور و هدي و علم حقيقي يموج كمواج البعثر مستقر في اصل سورة *
30. fol. 18^a. فصل لا تبدى ما بفتح عليك ولا تفكر مالا ينهي اليك علمه ولا تنازع من نازعك *
31. fol. 18^b. فصل قال الشيخ شهاب الدين السهروردي الشيخ يكون مستنطقا نطقه بالحق و هو عند حضور الصادقين برفع قلبه الى الله تعالى *
32. foll. 19-20. فصل قال الشيخ معي الدين ابن العربي رضى الله عنه الوجد الحاصل عن التواجد لا يعول عليه *
33. fol. 21^a. فصل القوم في السماع على ثلاثة اصناف *
34. foll. 21^a-22^a. فصل لقاء اهل الخير عمارة القلوب *
35. fol. 22^a. فصل قال تعالى فاستقم كما امرت قال رسول الله صلى الله و عليه قل امننت بالله ثم استقم *
36. fol. 22^b. فصل روي عن بعض الصعابة رضى الله عنهم انه قال اذا رأى احدكم منكرا لا يستطع ان ينكره فليقل ثلاث مرات اللهم هذا منكرا كان له *
37. fol. 22^b. فصل قال الشيخ الامام حجة الاسلام ابو حامد محمد بن محمد الغزالي و جملة عالم الملك و الملكوت اذا اخذت دفعة واحدة يسمى الحضرة الربوبية *
38. foll. 23^a-25^a. فصل تصور ان يكون حضرة في الملك و الكمال و الجلال و الجمال ... اعظم من الحضرة الربانية التي لا يحيط بمبادئ جلالها *

39. foll. 25^a-28^a. فصل قد تقرر مذهب اهل الصوفية اليوم كتقرر مذهب سائر المذاهب و صار مذهباً مستقلاً باصوله وفروعه واحكامه وسائر ما يتعلق بها *
40. foll. 28^b-39^a. فصل قال بعض المشائخ اقرب الطرق واسهلها و اسلمها طريقة السادة الشاذلية *
41. fol. 30^a. فصل ينبغي لمن نسبته سم وطالع كتدبهم ان يقرأ احزابهم
42. fol. 30^a. فصل قال الشيخ احمد مرزوق رضى الله عنه و اعلم ان احزاب المشائخ صفات احوالهم و نكتة متالهم *
43. fol. 30^b. فصل و اعلم ان احزاب المشائخ و سائر اتباعه جامعة بين افادة العلم و آداب القوجه *
44. fol. 30^b. فصل و اما انكار ابن تيمية لهذه الاحزاب وردة اباه و شناعته في الرد ... قال الشيخ احمد مرزوق ... ابن تيمية رجل مسلم له باب الحفظ و الاتقان مطعون عليه في عقائد الابعان *
45. fol. 31^a. فصل يشترط في العمل بهذه الاحزاب ثلاثة امور *
46. fol. 31^a. و اعلم ان للشارع في كل باب من المطالب افادة وللولاياء في ذلك زيادة *
47. fol. 31^b. فصل ينبغي للعبدان يتخذ ما ترجحه حقيقته من الاذكار و الاوراد *
48. fol. 32^a. فصل قال الشيخ الامام القدوة ابوطالب المكي اعلم ان الورد اسم لوقت من الليل و النار برد على العبد *
49. fol. 33^a. فصل و احذر ان يتروك و ردك من وقته او تتكلم فيه الا لضرورة *
50. fol. 33^a. فصل و يتروك و رد لرائد حاجته اهم و بقضى *
51. fol. 33^b. فصل للقوم مشارح و مطارح و ملايح و مطامح و كلها حق
52. foll. 34^a-35^a. فصل و من ذلك قول بعضهم الفقير هو الذي لا يكون الى الله حاجة *
53. foll. 35^b-36^a. فصل قال الشيخ الامام حجة الصوفية عبد الله بن اسعد الباناعي *
54. fol. 36^b. فصل الجمع شهود الحق بلا خلق و جمع الجمع شهود
55. fol. 36^b. فصل عند محققى الصوفية رضى الله عنهم ان الحق هو الوجود لكن له نعينات *

56. foll. 37^a-43. فصل في البكاء و تفاوض الناس فيه *
57. foll. 43-46. فصل قال النبي صلى الله عليه ان من خبار اممي
قوما بضحكون جبها من سعة رحمة الله و يبكون
سرا من خوف عذابه *

The author's name does not appear in any catalogue, or anywhere in the body of the present work; but a note on the title-page, which is quoted below, tells us that Ḥusain bin Abi Bakr Faqih Muḥammad Balḥāj Bâfaḍl at Tarimī is the author, and that he was a Shāfi'ī scholar of Tarim in Ḥaḍramaut, a province of Arabia:—

الفصول الفتحية و المنقذات الروحية للعارف بالله تعالى الشيخ

حسين بن فقيه ابي بكر محمد بالاحاج بانفل الترمذي الشافعي *

The author was clearly a scholar of the 10th century A.H., since the latest authority quoted in the present work is Ṣūfi Abū Bakr al 'Îdrūs (*d.* A.H. 914=A.D. 1509; see Nûr as Ṣâfir, fol. 80), who is referred to on fol. 10^a as follows:—

و قال الشيخ ابو بكر العيدروس رضي الله علم اليقين الخ *

The above evidence is confirmed when we find that the author and his present work are mentioned in An Nûr as Ṣâfir, fol. 350, where the author's full name is given as follows: حسن بن فقيه بن عبد الله بن عبد الرحمن بن ابي بكر بالاحاج بانفل الشافعي الحضرمي. He was a Shāfi'ī scholar of Ḥaḍramaut, and a supporter of the mystical doctrine of the famous Ṣūfi, Muḥiaddin, of the 7th century A.H. He was the only Ṣūfi in Ḥaḍramaut to possess a copy of the latter's famous work, Futūḥât (see No. 865 above). He died in A.H. 979=A.D. 1571. See An Nûr as Ṣâfir, *loc. cit.*

Beginning:—

الحمد لله على وجوب وجوده و تجليه لعباده بكرمه وجوده الذي انعم
على كل موجود في الوجود و بعد فهذا ما خطر في الجنان
..... و نسأل الله تعالى ان ينفعنا بالعلم تسمى الفصول
الفتحية و المنقذات الروحية *

Written in fair Naskh. Dated A.H. 1022.

The scribe, who does not reveal his name, says in the following colophon that the present copy was transcribed in Medina, A.H. 1022:—

انتهى الكتاب بحمد الملك الوهاب والحمد لله رب العالمين
 وكان الفراغ من نسخه يوم الأحد المبارك واحد و عشرين
 من سنة اثنين وعشرين بعد الالف بطيبة المشرفة على ساكنها افضل
 الصلوة والسلام *

A note below the colophon, by some unknown writer, runs as follows: بلغ مقابلة بحسب الطاقة في مسجد رسول الله صلى الله عليه وسلم and tells us that the present MS. was once compared with another copy of the work in the Mosque of the Prophet.

A note on the margin, close to the colophon, runs thus: بلغ مقابلة من نسخة لمولانا العارف السيد عبد الله المدعي نفع به جمادى الثانية سنة ١١٥٩ and tells us that, in A.H. 1159, the present MS. was compared with a copy of the work belonging to Sayyid 'Abdallâh al Mudahhin, a Şûfi of the 12th century A.H.

The title-page contains the following three notes:—

- (i) 'Ali bin Muḥammad, commonly called Abu'l 'Azm, a Şûfi of the 12th century A.H., tells us in the following autograph note that the MS. was for some time in his possession:—

ملكه مجازا علي ابو العزم *

- (ii) 'Abdallâh bin Ṭāha bin 'Umar as Saqqâf, in the following autograph note, tells us that, in A.H. 1150, he borrowed the present MS. from the above-mentioned Abu'l 'Azm 'Alî:—

هذا الكتاب مستعار عذدي و انا الفقير عبد الله بن طه بن
 عمر السقاف من كتب مولانا السيد علي بن المرحوم السيد
 محمد ابوالعزم رحمه الله تعالى سنة ١١٤٥ *

- (iii) Again, the same 'Abdallâh bin Ṭāha, in the following note, says that in A.H. 1151 he purchased the present MS.:—

ثم انتقل بالشري الشرعي الى نوبة الفقير عبد الله بن
 طه بن عمر ابن عقيل السقاف ... سنة ١١٥١ *

No. 930.

foll. 147; lines 21; size $8\frac{1}{4} \times 5\frac{1}{2}$; 6×3 .

الطريقة السكندرية والسيرة الاحمدية

AT ṬARĪQAT AL MUḤAMMADIYAH WA AS SĪRAT AL AḤMADIYAH.

A work on asceticism and ethics, dealing particularly with religious, moral and mystical duties, based on standard works of Şūfism and 35 works on Ḥadīṣ. The present work is divided into 3 *Bāb*, each *Bāb* being subdivided into several *Faṣl*. For details of the contents see Berlin, No. 8836.

Author: Muḥiaddin Muḥammad bin Pir 'Alī al Birkawī (Birgili) معى الدين محمد بن پير علي البركوى, a well-known Turki author and scholar, belonging to the Hanafi school, who composed a number of works on different subjects; of which 23, including the present work, are enumerated in Brock., vol. ii, p. 440. He was born in A.H. 929. He was a favourite scholar of Sulṭān Sulaimān (A.H. 926-974=A.D. 1520-1566) of the Ottoman dynasty, who erected a Madrasah for our author, where he spent his life in teaching and composing his works. He died in A.H. 981=A.D. 1573. See 'Iqd al Manẓūm, p. 430; Journal Asiatique (Paris, 1828), vol. ii, p. 159; Ḥadā'iq al Ḥanafiyah, p. 380; Brock., *loc. cit.*

Beginning:—

الحمد لله الذي جعلنا امة وسطاً خيراً امة الخ *

For other copies of the work see Paris, Nos. 1321-2; Cairo, vol. ii, p. 94; Ayā Şafia, Nos. 1950-6; Alger., Nos. 2484-93; Berlin, Nos. 8836-7; Bûhâr Lib. Cat., vol. ii, No. 124; Asiatic Society of Bengal, p. 66; Râmpûr, No. 132.

The present work was printed in Constantinople in A.H. 1257, along with the commentary called Al Barâkât al Muḥammadiyah, and again, with another commentary called Al Ḥadiqat an Nadiyah, in A.H. 1290.

Foll. 1-13 are written in Naskh, and the rest in Nasta'liq. Not dated; apparently 11th century A.H.

No. 931.

fol. 141; lines 19; size $8\frac{1}{2} \times 4\frac{1}{2}$; $5\frac{1}{2} \times 2\frac{1}{2}$.

The Same.

Another copy of the same, written in fair Nasta'liq. Not dated; apparently 11th century A.H. The present copy bears a frontispiece; and foll. 1-2 are written within gold-ruled borders. Each complete sentence of these two foll. ends with a golden circle. Foll. 1-3 contain quotations from different works and other miscellaneous matter.

The following note on fol. 2^a indicates concisely the periods of time separating the famous prophets from Adam to Muhammad:—

تاريخ آدم عليه السلام الى نوح الفين و مائتين و اربعين سنة و من نوح
الى ابراهيم الف و اربعمائة و عشر سنة و من ابراهيم الى موسى سبعمائة
و سبعين سنة و من موسى الى داود خمسمائة سنة و من داود الى عيسى
الف و مائتين سنة و من عيسى الى محمد عليه السلام ستمائة سنة *

This is followed by another note, enumerating 35 works on Ḥadīṣ referred to in the present work, with the abbreviations used for each of them.

No. 932.

fol. 285; lines 28; size 12×8 ; $9\frac{1}{2} \times 5\frac{1}{2}$.

المواهب الفتحية

AL MAWĀHIB AL FATHĪYAH.

A rare and useful commentary on the preceding work, composed in Mecca, A.H. 1051.

By Muḥammad bin 'Alī bin Muḥammad bin 'Allān al Bakrī Aṣ Ṣiddīqī النكرى الصدقي، a well-known Ṣūfī and scholar of Mecca, who was born in A.H. 996, and completed his studies at the early age of 18 years. He was a disciple of his uncle, Aḥmad, under whom he received spiritual training for a considerable period. He was an eminent teacher and author, and composed more than 60 works. See *Khulāṣat al Aṣar*, vol. iv, p. 184. Only three of these works are enumerated in Brock., vol. ii, p. 391. He died in Mecca in A.H. 1057=A.D. 1647, leaving behind him a large number of

pupils. See *Khulāṣat al Aṣar*, *loc. cit.*; Brock., *loc. cit.*; 'Iqd al Jawāhīr, fol. 168^b. He was buried near the tomb of Ibn Ḥajar (see Lib. Cat., vol. v, part i, No. 283).

Beginning:—

الحمد لله رب الخليفة المعبود بالحقيقة النجم *

Only one other copy of the work is mentioned, viz., in Cairo, vol. ii, p. 140.

Some one, in his note on the title-page, which runs thus: بخط قال مؤلفه رحمه الله تعالى tells us that the present MS. is an autograph copy; but we cannot accept this statement, in view of the below-quoted colophon, which the scribe begins with the words قال مؤلفه رضي الله عنه (the author said: may God have mercy on him):—

قال مؤلفه رضي الله عنه و نفع المسلمين بتصانيفه كان تمام تسويده
..... شهر رمضان سنة احدى و خمسين و الف تجارة الكعبة الغراء النجم *

Written in fair Naskh. Not dated; apparently 11th century A.H. It was written in or before A.H. 1072, as is evident from the following note, dated A.H. 1072, in which some one, who does not reveal his name, tells us that the MS. was in that year in his possession:—

و قد تملكه العبد الفقير غفر الله له ولوالديه في شهر جمادى الاولى
سنة اثنين و سبعين و الف *

No. 933.

fol. 273; lines 28; size $14\frac{1}{3} \times 10$; $9\frac{1}{2} \times 5\frac{1}{2}$.

The Same.

Another copy of the preceding commentary. Written in Magribi character. Dated A.H. 1152.

No. 934.

fol. 384; lines 24; size $11 \times 7\frac{1}{2}$; $7\frac{1}{3} \times 4\frac{1}{2}$.

وسيلة الاحمديد

WASĪLAT AL AḤMADĪYAH.

A well-known detailed commentary on the Aṭ Ṭariqat al Muḥam-madiyah (see No. 930 above). The first draft of the present com-

mentary was made in A.H. 1052; but it was finally arranged, and a fair copy made, by the author in A.H. 1081.

By Maulâ Rajab bin Aḥmad مولی رجب بن احمد, a famous scholar of the 10th century A.H.; see Cairo, vol. ii, p. 144. The commentator, on fol. 203^b, refers to another composition of his, entitled Jâmi' al Azhâr, thus:—

بقي ههنا كلام مذكور في كتابي جامع الازهار النخ *

Beginning:—

الحمد لله الذي هداانا لمعرفته القويم النخ *

For other copies see Cairo, *loc. cit.*; Alger., No. 982; Ibrâhîm Pâshâ, No. 776.

The present commentary was printed in Constantinople, A.H. 1270.

Written in fair Naskh. Dated A.H. 1167.

Scribe: علي النظامي.

No. 935.

fol. 13; lines 11; size 8×6; 6×4.

قطعة من شرح الطريقة

QIT'AT MIN SHARḤ AT TARÎQAT.

A fragment of the preceding commentary, beginning thus:—

الفصل الثاني في البدع اقول البدع جمع بدعة وهي اسم للابتداع
كالرفعة بلالارتفاع *

and ending as follows:—وانما اظنبتا الكلام في هذا المقام لانه من مرلة من الاقدام. It corresponds with fol. 19^a-26 of the preceding copy.

Written in ordinary Naskh. Not dated; apparently 13th century A.H.

No. 936.

fol. 8; lines 17; size 7×4 ; $4\frac{1}{3} \times 2\frac{1}{2}$.

الرسالة في التوكل

AR RISÂLAT FÎ AT TAWAKKUL.

A treatise, in which the author maintains that, from the mystical point of view, the seeking of help from others and devising means for gaining one's object is not contrary to Tawakkul (reliance on God). Various conflicting views of Šûfis on the subject are quoted.

Neither the author nor the work is mentioned in any catalogue: but we learn from the preface quoted below that 'Isâ bin 'Abdarrahîm عيسى بن عبد الرحمن is the author of the work. The following note on the title-page, the handwriting of which is identical with that of the MS., tells us that 'Isâ, the author, was a Qâḍî:—

هذه رسالة في التوكل و حكم مباشرة الأسباب للعلامة قاضي عيسى

رحمة الله تعالى *

It is possible, therefore, that the author is Qâḍî 'Îsâ of Ahmadâbâd (in India), who died in A.H. 982=A.D. 1574. See *An Nûr as Sâfir*, fol. 360^a, where we are told that he composed several works; but the titles of these works are not given, and so we cannot be certain that he is the Qâḍî 'Îsâ, the author of the present treatise. On the other hand, we find no reason to reject the supposition. The scribe in his colophon, which is quoted below, uses the phrase رحمه الله (always used of the dead) in referring to the author; and he tells us that the present MS., which is dated A.H. 1015, was transcribed from a copy revised and annotated by the author. Further, there are in our copy, which as already mentioned is dated A.H. 1015, two or three autograph marginal notes by the author's son, Qâḍî Ibrâhîm, whose signature to the note on fol. 2^a runs thus: قاضي ابراهيم بن عيسى.

Beginning:—

الحمد لله الملك المنعم و بعد فيقول الفقير الى عفوه مؤنة

الكريم عيسى بن عبد الرحيم فد اختلفت عبارات العلماء في بيان

معنى التوكل النيم *

The author, first of all, quotes from *Irshâd al Muridin*, fol. 15^a of Shihâbaddin as Suhrawardî (see No. 864 above), the meaning of the word Tawakkul, thus:—

وقال السنين شهاب الدين قدس سره التوكل ان يكل الرجل امره
الى الله تعالى و يرغى بما يجزى عليه من قضاء الله وفدرة والتوكل
محله القلب الخ *

Written in Naskh. Dated A.H. 1015.

Scribe : اسمعيل بن احمد بن رفيع الدين بن محمد بن جعفر الحسنى
This scribe is an Indian scholar of the 11th century A.H.; for a
composition of who-e see Hand-list. No. 125.

We are not acquainted with any other copy of the work.

The colophon of the scribe, indicating that the present MS. was
transcribed from a copy revised and annotated by the author, runs as
follows :—

و قد حصل الفراغ من كتابة هذه الرسالة ومقابلةها على نسخة
مصححها المصنف رحمه الله بنفسه وكتب عليه الحواشى الفقير اسمعيل
الغريب بن سيد احمد بن سيد رفيع الدين بن سيد جلال الدين محمد بن
سد جعفر الحسيني سنة خمس عشرة و الف الخ *

The author's annotations, quoted in the present MS., are followed
by the words منه.

No. 937.

fol. 98; lines 13; size $8 \times 5\frac{1}{2}$; $6 \times 3\frac{1}{2}$.

حسن التوسل في آداب زيارة افضل الرسل

HUSN AT TAWASSUL FÎ ÂDÂB I ZIYÂRÂT I ÂFDAL AR RUSUL.

A work containing rules and directions for the guidance of those
visiting the tombs of the Prophet and others in Medina, followed by
a discussion on the validity of this practice from the mystical and
religious points of view. The work was composed in A.H. 953, after
the author's return from Hajj. The author remarks in the preface
that, although the same points had been dealt with in other works,
he knew of no composition treating of the subject exclusively; hence
the present work. It may be noted that another such composi-
tion by his contemporary, Ibn Hajar Haisami (see No. 925 above),
was composed three years later, viz., in A.H. 956. The present work
is divided into a *Muqaddimah*, two *Bab* and two *Khâtimah*.

Foll. 2-6. *Muqaddimah*. The reasons for the present composition, and the need of it, are pointed out.

Foll. 7-70^a. *Bāb i*. Contains 99 rules, to be carefully observed from the date of expressing a desire to that end, by those visiting the tombs of the Prophet and others in Medina.

Foll. 70^b-89. *Bāb ii*. Contains directions for offering prayers and addressing benedictions to the Prophet and others.

Foll. 90-91. *Khâtimah* (i). Indicates at what places and on what occasions prayers must be offered.

Foll. 91^b-98. *Khâtimah* (ii). Contains the rules to be observed on the return journey.

Neither the author nor the work is mentioned in any catalogue. Although the author's name is mentioned nowhere in the present MS., we know that 'Abdal Qâdir bin Ahmad al Fâkihi عبد القادر بن أحمد الفاكهي (*d.* A.H. 982=A.D. 1574; see No. 850 above) is the author, since he refers to two other compositions of his. On fol. 21, he refers to his commentary on *Hizb*, thus: وحكى له كرامة في شرحي للحزب. This commentary on *Hizb* by 'Abdal Qâdir is noticed in Berlin, No. 1101. Again, our author on fol. 24^a refers to another composition of his, *Al Manâhij as Saniyah fi Al Akhlâq*, thus:—

و قد ذكرت جملة من الاخلاق في كتاب مناهج السنية *

A work with this title, by 'Abdal Qâdir, is noticed in Berlin, No. 5401.

Beginning:—

الحمد لله الذي تادب بآداب رسوله و سميتها حسن التوسل
في آداب زيارة افضل الرسل المقدمة لما من الله تعالى بالزيارة
الشريفة سنة ثلاث و خمسين و تسعمائة و لم ارا احدا من اهل العلم
افرد آداب الزيارة بتأليف النخ *

Written in fair Naskh. Not dated; apparently 12th century A.H.

No. 938.

foll. 10 ; lines 19 ; size 9 × 6 ; 7 × 4.

نمضة من كتاب البرهان

NUBD AT MIN KITÂB AL BURHÂN.

An incomplete copy of an abridgment of Kitâb al Burhân, a rare work on the virtues, supernatural powers, and mystical exercises of the famous Şûfî, Shihâbaddin Aḥmad bin Shaikh 'Abdarrahmân bin Abi Bakr bin Shaikh 'Abdarrahmân as Saqqâf (*d.* A.H. 946=A.D. 1539; see *Al Mashra' ar Rawi*, foll. 85-88), composed by his disciple, Yahyâ bin 'Abdarrahîm al Khaṭîb. With regard to the date of the author, we know that he made the Hajj in the year A.H. 958; see fol. 7^a of the present work, where we read:—

و كنت مسافرا الى الحج سنة ثمان و خمسين و تسعمائة *

We do not know who made the present abridgment; but he was evidently a contemporary of the author of the original work; see his reference to the latter, on fol. 10, which runs thus:—

قال مؤلف الكتاب لطف الله به و بإحبابه فى الدارين *

The preface of the author of the original work is quoted verbatim at the beginning, and runs as follows:—

الحمد لله حمدا كما يذبغنى بجلاله و عظم سلطانه اما بعد فيقول
الفقيه يحيى بن عبد الرحيم الخطيب اذنه من عن الله تعالى ان يسرلى
ان اجمع شيدا اليه *

This is followed by a note by the author of the present abridgment, referring to himself thus:—

قال العبد الجامع لمدد الوفاء هذا وجدته من مصنف الشيخ يحيى
بن عبد الرحيم الخطيب من البرهان المبين من مسائل و كرامات سيدنا
الشيخ شهاب الدين *

We are not acquainted with any other copy of the present abridgment; nor have we traced any copy of the original work.

Written in fair Naskh. Not dated; apparently 12th century A.H.

A note on the title-page, indicating that the MS. is an abridgment of *Al Burhān*, runs as follows:—

هذه نبذة من كتاب البرهان مصنف الفقيه الشيخ يحيى بن
عبد الرحيم الخطيب تغمدہ اللہ تعالیٰ برحمته الخ *

No. 939.

fol. 179; lines 27; size 8 × 6; 6 × 3½.

الترجمہ

AT TARJUMAH.

Some one (not the scribe of the MS.) has inscribed on the title-page of the work the title, *Kitāb al Wazā'if* الوزائف; and again, in the following note written by the same hand at the end, we are told that the work is known throughout the world under this title:—

هذا كتاب الوزائف المشهورة في نواحي الدهور *

The work was accordingly so entered in the Hand-list, No. 1376. This title, however, is found nowhere in the body of the work, nor is it supported by any catalogue or work of reference.

In the colophon, which runs thus:—

وقع الفراغ من تأليف هذه الترجمة في اليوم السابع من شهر رجب

سنة سبع و ثمانين و تسعمائة من الهجرة النبوية تجاه الكعبة المشرفة *

the author refers to the present work as *At Tarjumah*, and says that it was completed at Mecca in the month of *Rajab*, A.H. 987. The word *Tarjumah*, which is used in the colophon, may mean "description," such as the description of mystical principles and theories and the explanation of aphorisms of the *Šūfis* contained in the present work; but it may also mean "translation," and in what follows we shall give reasons to show that the latter is the sense in which the word is used, and that *At Tarjumah* is accordingly the title of the work.

On fol. 46^a, reference is made to three *Ijāzas*, which are quoted below, granted to the author in A.H. 766, 773, 775. by his *Shāikh*, *Hāfiẓaddīn*, who died at the end of the 8th century A.H.:—

و قد اجاز الشيخ سراج الدين اجازة عامة لفظاً و خطاً شيخنا

بقية السلف حافظ الحق و الدين الطاهرى الخايدى الاروشى و قد

اجاز شيخنا هذا رحمه الله لهذا الفقيه اجابة عامة مفهظة و خطا بخارى ...
 ... في آخر شعبان سنة ست وستين وسبعماية و ثانيا في اواسط رجب
 سنة ثلاث وسبعين وسبعماية و ثلثا في اواسط ذى القعدة سنة
 خمس وسبعين وسبعماية ببلدة اوش الخ *

It is at once evident that there is a great discrepancy between the dates of the above Ijâzas and the date of composition of this Tarjumah, viz., A.H. 987.

After an exhaustive study of all available works on Şûfism and works of reference, we are able to throw the following new light on the subject :—

(i) The three Ijâzas, with the dates above-mentioned, are found verbatim on fol. 75^a of Faṣl al Khitâb, a work on Şûfism in Persian, by Khwāja Muḥammad Pârasâ (d. A.H. 822=A.D. 1419): see Persian Hand-list, No. 1368.

(ii) The author of Hada'iq al Hanafiyyah, pp. 307, 314, tells us that the above Khwāja Muḥammad Pârasâ received Ijâzas from Shaikh Ḥāfiẓaddin, who died at the end of the 8th century A.H., and is evidently the Shaikh referred to in the Ijâzas quoted above.

(ii) Finally, a reference to the Faṣl al Khitâb shows that the present work is an Arabic translation of the same.

The beginning of Faṣl al Khitâb after the preface, runs as follows :—

بدان ثبتك الله وايندا على اسداد في القول والعمل والا عقاد كه
 مسانج طريقت فدى الله ارواحهم كبراء دين ومقتداين اهل يقين اذ
 جامع اذ ميدان علوم ظهري و باطني و ارباب احوال واصحاب اذ عقاد
 عاقيه ايشان بذلر اصول صريحه اسب از كتاب و سنة و اجماع و مزيد
 است بدلائل فقليه و شواهد عقليه و با اين همه اهل ذوق و وجدان
 و كشف و عيان اذ الخ *

The opening words of the present work are an Arabic translation of the above passage, and run as follows :—

اعلم ثبتك الله عزوجل وايندا على السداد في القول والعمل
 والاعتقاد فان مسانج الطريقة فدى الله ارواحهم الجامعين سرالعلوم الظاهرة

والباطنة ذوى العقائد الصامية المبينة على الاصول انصريكة صرح بما
الكتاب و السفة و الاجماع ارباب الذوق و الوجدان و الكشف و العيان النج *

The translator has omitted the preface of the original work, which contains the name of its author, Muḥammad Pārasā, and which, with the exception of the Persian phrase (اما بعد مملوكود), is in Arabic:—

الحمد لله بخلقه على وحدانيته اما بعد هميگويد المفتقر
الى الله محمد بن محمد بن محمود البخارى البخارى و فقه لما يحبه
و يرغاه من افول و اععمل النج *

Had the translator not omitted the preface, we should have known at once that the work was an Arabic translation of Faṣl al Khitāb. The incorrect title of the work, given on the title-page, viz., *Al Wazā'if*, is apparently taken from the chapter-headings on foll. 6^a–10^b.

At the time of the compilation of the Hand-list, nothing was known as to the authorship of the present work; but on consulting Hāj. Khal., in the light of our further knowledge, we find that in the following passage in vol. iv. p. 422, he mentions (without describing) an Arabic translation of Faṣl al Khitāb, by Amīr Badshāh Muḥammad al Bukhārī, composed at Mecca in the month of Rajab. A.H. 987:—

تعريب فصل الخطاب الامير بادشه محمد البخارى نزىل مكة في
رجب سنة ٩٨٧ *

This corresponds so exactly with the date and place of composition of the present translation that we may safely assume it to be the work mentioned by Hāj. Khal. Brock., vol. ii. p. 412, citing the authority of Ayā Sofia. Nos. 1976–9 (where, however, the name of the author is quite correctly given as Khwāja Muḥammad Pārasā), wrongly ascribes the authorship of the original work, the Faṣl al Khitāb, to the translator, viz., Amīr Badshāh al Bukhārī. References to Amīr Badshāh Muḥammad al Bukhārī, the translator, in Brock., *loc. cit.*, and in Berlin, No. 955, merely tell us that he was alive in A.H. 987; but in the preface to a commentary of his on *Taisir* (see Hand-list. No. 702) we learn, from his own words quoted below, that he traced his descent from Hūsain, the second son of 'Alī, the 4th Caliph; that he was born in Khurāsān, brought up

in Bukhârâ, and settled permanently in Mecca; also that he was a follower of the Ḥanafī school:—

محمد امين الشهير بامير بادشاه الحسيني نسباً الحنفى مذهباً
الخراساني مولدا البخاري منشأ المكي موطناً *

We are not acquainted with any other copy of the work.

Written in fair Naskh, in A.H. 997, i.e., ten years after the translation was made.

Scribe: علي بن صدق بن محمد بن سكة الشهير بالصائوني المكي.

A note on the title-page, which runs thus:—

هذا الكتاب في ملك الفقير الى الله تعالى عفى الدين احمد بن
عبد الوهاب سنة ١١٢٥ *

tells us that, in A.H. 1125, the MS. belonged to Ṣafiaddin Aḥmad bin 'Abdalwahrâb. This is followed by another note, dated A.H. 1144, in which it is stated that the MS. came into the possession of the Ṣan'â Library (for which see Lib. Cat., vol. v, part ii, p. 21) in that year.

No. 940.

fol. 297; lines 9; size $8\frac{1}{2} \times 6\frac{1}{2}$; $6\frac{1}{2} \times 3\frac{1}{2}$.

مجالس الابوار

MAJÂLIS AL ABRÂR.

A famous work, being a collection of pious discourses of the Ṣûfis, divided into 110 *Majlis*. The contents of the work are fully described in Berlin, No. 8845.

Author: Aḥmad ar Rûmî احمد الرومى, a famous scholar of the 11th century A.H., who died about A.H. 1040=A.D. 1630. See Brock., vol. ii, p. 445; Berlin, *loc. cit.*: Bûhâr Lib. Cat., vol. ii, No. 126.

Beginning:—

الحمد لله الذي رفع افذار العلماء بمقدار معرفة كذبه المحكم الخ *

Written in Nasta'liq. Dated A.H. 1237.

No. 941.

foll. 21; lines 23; size 8 × 6; 6¼ × 4½.

الرسالة في بيان الوية النبي

AR RISĀLAT FI BIYÂN I ALWIYAT
AN NABI.

A rare work on Şûfism. in which the author holds that the practice of the adoption by Şûfis of different orders of different coloured garments (خروقة) is based on the different colours of the banners of the Prophet; and that it is lawful for a Şûfi, belonging to one order, to wear the garment presented to him by a *Shaikh* belonging to a different order of Şûfism. The author supports his arguments by reference to the Fatwa (opinion) of the following Şûfis:—

(i) Yahyâ bin Zain al ‘Âbidîn; (ii) ‘Abdalbâqî bin Yûsuf Az Zurqânî; (iii) Muḥammad Shâhin al Ḥanafî; (iv) *Shaikh* Fâ'id al Ḥanafî.

The work ends with a quotation from the Kitâb al Ikhhlâs of Sha'rânî (d. A.H. 973=A.D. 1565; see Lib. Cat., vol. x, No. 567).

Author: Aḥmad bin Muḥammad bin ‘Alî, أحمد بن محمد بن علي, commonly called Al Ġunaimî (الغنيمى), a prominent Sûfi scholar of Egypt of the 11th century A.H. Originally a follower of the Shâfi'i school, he afterwards became a follower of the Ḥanafî school. He was the pupil of ‘Abdal Wahhâb Sha'rânî (one of the Şûfis mentioned above), to whom he refers on fol. 10^b thus: وفى كتاب الاخلاق لسيدى عدد الوهاب الشعرانى. Our author composed several works on different subjects, of which the most noteworthy, according to his biographers, is a lengthy gloss, in 90 Kirasa (each Kirasa being equal to 10 foll.) on the famous theological work, Umm al Barâhîn. He died in A.H. 1044=A.D. 1634. See *Khulâṣat al Aṣar*, vol. i, p. 313.

Beginning:—

الحمد لله الملك المعبود الخالق لكل موجود وبعد
فيقول العبد الفقير الراجى من مولاه الغنيمى السامعي وقع اضطراب
كثير في الوية النبي صلى الله عليه وسلم وانه من سلك طريق
شيخه وله نبي مخصوص يمنع عليه ان يحمله غيره *

It is evident, from the above-quoted preface, that our author

belonged to the Shāfi'ī school at the time of composition of the present work.

Frequent corrections and alterations in the MS. suggest that it is an autograph copy.

We are not acquainted with any other copy of the work.

Written in fair Naskh. Not dated; apparently 11th century A.H.

No. 942.

foll. 6; lines 26; size $8\frac{1}{2} \times 6\frac{1}{2}$; 7×6 .

الرسالة في طريق السادة النقشبندية

AR RISĀLAT FĪ ṬARĪQ AS SĀDAT AN NAQSHBANDĪYAH.

A very concise but useful treatise on Ṣūfism, containing the mystical teachings and tenets of the Naqshbandīyah order, founded by Khwāja Bahāaddin Naqshband (*d.* A.H. 791=A.D. 1388). The following eleven mystical principles of 'Abdal Khālīq al Gujdawānī, a famous Ṣūfī of the 6th century A.H., which are regarded as the fundamental beliefs of the Naqshbandīyah order are also briefly discussed in the present treatise, viz.: (i) ناد کرد (ii) نادم داشت (iii) نادم داشت (iv) نادم داشت (v) نادم داشت (vi) نادم داشت (vii) نادم داشت (viii) نادم داشت (ix) نادم داشت (x) نادم داشت (xi) نادم داشت.

Author: Tajaddīn bin Zakariyah bin Sulṭān Al Hindī An Naqshbandī *naqshbandī*, a well-known Ṣūfī scholar of India, who settled permanently in Mecca, where he won a reputation for himself in mystical learning, excelling that of the Ṣūfīs of Arabia. The Ṣūfīs of Arabia, even in their old age, used to attend his sittings. Our author completed his studies in the following places in India:—Ajmir, Jawanpūr, Nāgūr and Kashmir. He first of all received spiritual training, according to the Chishtīyah rule, under Nizāmaddin an Nāgūrī (*d.* A.H. 985=A.D. 1577); but afterwards he received training, according to the Naqshbandīyah rule, under the following famous Indian Sufis of the said order:—

- (i) Shaikh Ilāh Bakhsh (*d.* A.H. 1002=A.D. 1593).
- (ii) Sayyid 'Alī bin Qiṣām, a famous Ṣūfī of Jawanpūr.
- (iii) Muhammad Bāqī Naqshbandī (*d.* A.H. 1014=A.D. 1605).

The author remained a follower of the said order till his death. In the beginning of the present work, he quotes his catena (سلسلة) in the Naqshbandīyah order, which begins from the Shaikh Muḥam-

mad Bâqī (mentioned above) and ends with the founder of the said order, thus:—

وهذه الطريقة النقشبندية أخذها الفقير الكامل في النقصان والعاجز
عنه في معرفة الرحمن تاج الدين عن مبدى الزمان الخواجة محمد
الباقى وهو أخذها عن المولوى خوجكى الاملى وهو عن المولوى
درويش محمد وهو عن المولوى الزاهد وهو عن الغوث الاعظم الخواجة
عبيد الله الاحرار وهو عن شيخ الشيوخ مولانا يعقوب الجرخى وهو عن
الخواجة الكبير الخواجة دنا الحق والدين المعروف بـنقشبند النخ *

A growing love for the holy place compelled our author to leave India for Mecca, soon after the completion of his mystical training. He died in Mecca.. A.H. 1050=A.D. 1640: and left behind him a large number of disciples, of whom the following are specially mentioned by his biographers:—

- (i) Mirza Muḥammad ad Dimashqī (*d.* A.H. 1088=A.D. 1677).
- (ii) Ahmad bin 'Ujail (*d.* A.H. 1074=A.D. 1663).
- (iii) Muḥammad bin Ahmad bin 'Ujail (*d.* A.H. 1097=A.D. 1685).
- (iv) Ahmad bin Yahya bin 'Alī (*d.* A.H. 1095=A.D. 1683).

For the present author's life and works see Brock., vol. ii. p. 419: and khulāṣat al Aṣar, vol. i. p. 474, where an independent biography of our author, *Tuḥfat as Sālikin Fi Dīkr 'Tāj al 'Ārifin*, by one of his disciples, Muḥammad bin Aḥmad al Ḥusainī, is mentioned. The author of *Taḥkīr al-'Ulamā' i' Hind*, p. 45, gives no details of his life, but refers to him only as a scholar who flourished in the reign of Akbar,

Beginning:—

الحمد لله رب العالمين اعلم وفك الله تعالى ان معتقدات
السادة النقشبندية هو معتقد اهل السنة والجماعة النخ *

The author, in the preface, tells us that dogmas of the Sūfis of the Naqshbandiyah order are identical with those held by أهل السنة والجماعة the famous theological school. The work is divided into the following short 6 *Faṣl*:—

I. fol. 2ⁿ الفصل الاول فى طريق الوصول الى الله تعالى على طريق 2ⁿ
السادة النقشبندية اما بعض الصعوبة او الذكر *

II. fol. 2ⁿ الفصل الثانى فى الطريقة المائمه للسادة النقشبندية

- III. fol. 3-4^a الفصل الثالث فى الكلمات القدسية المأثورة من حضرة
الخواجة عبد الخالق الغجدوانى و هـى احد عشر
كلمة مبني طريق السادة النقشبندية *
- IV. fol. 4^b-5^a فصل اذا وقع فى انشاء الذكر والاشتغال بفرقة او وسوسة
- V. fol. 5^b-6^a فصل فى الغناء والبقاء
- VI. fol. 6^a فصل فى الآداب

‘Abdal Ġani an Nâbulusî (*d.* A.H. 1143=A.D. 1730) composed a useful commentary on the present work; for copies of which see Berlin, Nos. 2188-9; Cairo, vol. ii, p. 20.

For other copies of the present work see Berlin, No. 2186; India Office, No. 1038 17; Cairo, vol. ii. 312.

Written in Nasta’liq. Not dated; apparently 13th century A.H.

No. 943.

fol. 49; lines 7; size $7 \times 4\frac{1}{2}$; $4\frac{1}{2} \times 3\frac{1}{2}$.

بَيَانُ كَلِمَةِ التَّوْحِيدِ

BIYÂN U KALIMAT AT TAWHÎD.

A rare treatise composed in A.H. 1012, in which the author examines, from the mystical standpoint, the Kalimat at Tawhîd, viz. لا اله الا الله محمد رسول الله. (There is no God but Allah, and Muḥammad is his Prophet.)

Author: khalîl Muḥammad bin Shaikh ‘Abdallatif بن محمد بن خليل، a scholar of the 11th century A.H., as is seen from the date of composition of the work. Neither the author nor the work is mentioned in any catalogue.

Beginning:—

الحمد لله الذى خلق خلق الانسان وبعد فيقول اقل عبد الله
خليل محمد بن شيخ عبد اللطيف فذلك شرح كلمة التوحيد
وسميته ببيان كلمة التوحيد وهو تاريخ تأليفه الهـ *
١٠١٢

Written in good Naskh, within gold-ruled borders. Not dated; but a seal of one Muḥammad Samr dated A.H. 1106, on the title-page, tells us that it was written in or before that year.

No. 944.

foll. 82; lines 24; size $8\frac{1}{2} \times 6$; $6\frac{1}{2} \times 4\frac{1}{2}$.

السمط المجيد

AS SIMṬ AL MĀJĪD.

A Šūfi work, concerned mainly with tracing the spiritual pedigrees of the various orders of Šūfis. In the beginning of his work, the author discusses in detail the rites of initiation of novices. The following author's colophon, which is not found in our copy but is quoted in India Office, No. 696 3, tells us that the work was composed in A.H. 1068:—

تم الكتاب المسمى بالسمط المجيد سنة ثمان وستين و انْف النخ *

Author: Aḥmad bin Muḥammad bin Yūnus al Badarī al Qudṣī al Yamani al Anṣārī al Dajjajī al Qushī ^{Shāh-shih} بونس أحمد بن محمد بن يونس البدرى القدسى الأنصارى الدجاجى القشاشى, a distinguished Šūfi scholar and author of Arabia of the 11th century A.H. The genealogical table of our author, given in *Tāj at Tabaqāt*, vol. xi, fol. 340, ends with 'Alī, the 4th Caliph. According to his own statement on fol. 72^a, he was born in Medina, in A.H. 991, and completed his studies in his native place.

In A.H. 1011 he left Medina for Yaman, and some years after he visited Mecca. We are told by his biographers that in these two places our author attended the lectures of several well-known professors of Islamic learning, and received spiritual training from about 100 Shāikhs of different orders, from whom he received the garment of the said orders; see foll. 31–61, where these orders are enumerated. He was a well-known supporter of the mystical doctrines of Muhiaddin Ibn al 'Arabī (see No. 865 above). He composed more than 50 works, of which, however, only six are enumerated in Brock., vol. ii, p. 392. For three other works of his see Lib. Cat., vol. xi, Nos. 562, 644 2, 3. He died in Medina, A.H. 1071=A.D. 1660. See Brock., *loc. cit.*; *Tāj at Tabaqāt*, *loc. cit.*; *Khulāṣat al Asar*, vol. i p. 344. He was buried in Baqī', a famous cemetery in Medina.

Beginning:—

الحمد لله رابع منشور وثيقة على مفاتيح عبادة الداكترين بذكره النخ *

For other copies of the work see Cairo, vol. ii, p. 88; India Office, No. 696 3.

Written in fair Naskh. Dated 1292 A.H.

No. 945.

foll. 120: lines 25: size $8\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

البوارق النورية

AL BAWÂRIQ AN NÛRÎYAH.

A rare and valuable work, expounding mystical principles and theories. The mystical theories relating to metaphysics are compared with the theories of the ancient philosophers and the philosophers of Islam. The following Sûfis are chiefly referred to by our author in the present work:—(i) Gazzâlî (see No. 833 above); (ii) Muḥiaddin Ibn al 'Arabî (No. 865 above); (iii) Qûnawî (No. 873 above); (iv) Jundî (No. 874 above); (v) 'Abdalkarîm al Jîlî (No. 885 above); (vi) Jalâliaddin ar Rûmî; See Lib. Cat. (Persian MS.), vol. i, No. 59.

The author occasionally quotes the Qur'ân and Ḥadîṣ of both the Sunnî and Shî'a sects. The work is divided into the following 8 Bawâriq, each Bîriqa being sub-divided into several Lawâmi':—

(I) foll. 1-24. البارقة الأولى في بيان الوجود وتوحيده و تحقيقه

عالم اللاهوت *

(II) foll. 25-35. البارقة الثانية في الاسماء والصفات

(III) foll. 36-57. البارقة الثالثة في بيان عالم الملكوت والمثال و بيان

النفس الناطقة و الروح المنفوخ *

(IV) foll. 58-66. البارقة الرابعة في بيان الطبقة الكلية و المعنوي

و الصورة و الزمان و الحركة و السكون *

(V) foll. 67-86^a. البارقة الخامسة في بيان عالم الشهادة المسمي

بعالم الناسوت و عالم الملك *

(VI) foll. 86^b-104. البارقة السادسة في المعاد و حشر الاجساد و بيان

جزاء الاعمال ثوابا و جزاء و بيان الجنة و النار *

(VII) foll. 105-114. البارقة السابعة في اشتغال القراء و اعمالهم *

(VIII) foll. 114-120. البارقة الثامنة فيما يظهر للسالك حال المراقض *

Author: 'Abdalhamîd bin Mu'înaddin bin Muhammad Hâshim an Nairîzî عبد الحميد بن معين الدين بن محمد هاشم النيريزي, a Shî'a scholar of Persia: see Kashf al Hujub, fol. 26^a, where our author and the present work of his are noticed. The date of our author's death is not given therein; but we learn that he was a scholar of the 11th century A.H. from the fact that he quotes several authorities,

the latest of whom is Bâqir Dâmâd (d. A.H. 1040=A.D. 1630; Lib. Cat., vol. x. No. 624 above). Cf. the passage on fol. 120^a, which runs as follows:—

وفد ذكر هذا الحكيم مثل هذا من الحكماء الاقدمين كفيلاطوس
وفيثاغورس و افلاطن الاسي و من الحكماء المتأخرين السيد باقر
داماد ذكر في رسالة له المسمى بالخليفة ما وقع له من التجلي و الولادة
قاطبة متفقون بها الخ *

Beginning:—

الحمد لله الذى تجلى عن هوية غيب ذاته الى الاحدية المطلقة ...
... فسبحان ربك رب العزة عما يصفون و سلام على المرسلين خصوصاً على
سيدنا و نبينا محمد مصطفى صلى الله و آله و اصحابه اجمعين ...
... و سميته بالبراق الفورية في اسرار الحقائق الظهورية و هي مشتملة على
ثمانية بوارق و على عدة لوازم الخ *

Written in Nasta' liq. Not dated; apparently 12th century A.H.

No. 946.

fol. 189; lines 11; size $7\frac{1}{4} \times 4$; $4\frac{1}{2} \times 2\frac{1}{2}$.

الرسالة فى التصوف

AR RISÂLAT FÎ AT TAŞAWWUF.

A treatise on Šûfism, containing moral and mystical instruction, based on the Qur'ân, Ḥadîṣ and sayings of the Šûfis, divided into 36 Hidâyah. Each Hidâyah begins thus:—

ايها الاخ الصالح *

Author: Muḥammad bin Sayyid Muḥammad al Gadâ'i al Qannawjî Ar Rasûldâr الرسولدار القنودى القنودى, a scholar of Qannawj, who flourished in the 11th century A.H. In Tadhkira-i 'Ulamâ-i Hind, p. 83, we are told that our author's father was one of the teachers of Aurangzib (d. A.H. 1068-1118=A.D. 1658-1707).

Beginning:—

الحمد لله الذي خلق الملك و الملكوت و لم يكونا شيئاً
 اما بعد فيقول العبد المسكين محمد ... بن سيد محمد (الغداني الرسولدار
 القفوجي *

We are not acquainted with any other copy of the work.

Written in bold good Naskh, within gold-ruled borders. Bears a frontispiece. Not dated. A seal of one Fakhr al Islâm Khân, dated A.H. 1188, tells us that the copy was written in or before that year.

No. 947.

fol. 10; lines 13; size $7\frac{1}{2} \times 5\frac{1}{2}$; 6×4 .

الرسالة في التوحيد والتصوف و آداب المريد

AR RISÂLAT U FÎ AT TAWHÎD WA
 AT ṬAṢAWWUF WA 'ÂDÂB AL-
 MURÎD.

The above is the title as given on the title-page; but on a fly-leaf attached to the MS., it is designated Ar Risâlat u fi Shubh Taridu 'Alâ al Murid الرسالة في شبه برد على المريد. The treatise is not mentioned in any catalogue under either of these titles. It contains 36 questions, chiefly relating to Sûfi dogma, followed by the replies to each, which are based on the joint opinions of the following four Imâms, viz., Abû Hanîfa, Mâlik, Shâfi'î and Ahmad bin Hanbal. The questions are introduced in the following different styles, viz., (i) السؤال, (ii) المسألة, (iii) اذا سألک سائل, (iv) ان قل لك; and the replies begin with the following words, viz., (i) الجواب, (ii) اقول, (iii) قل. The author's name is not mentioned anywhere in the body of the work; but some one, in the following note on the title-page, tells us that the author was a scholar of the 11th century A.H.: المصنف من علماء القرن الحادى عشر. The paper and the handwriting also suggest this period; and the frequent corrections and alterations suggest that the present MS. is an autograph copy.

Beginning:—

الحمد لله رب العالمين و على الله على سيدنا محمد و على آله
 وصحبه اجمعين اما بعد فهذه مسائل نفيسة في علم التوحيد والتصوف

إذا اتفق الامر ويسأل عنها يعجز عنها اكبر صوفي مدقق في علم التوحيد
 وهي منخوبة من كتب شتى واتفق عليها الائمة الاربعة رضوان
 الله تعالى عليهم اجمعين لان التصوف لا يتم الا على مقتضى ما اتى به
 الشرح المحمدي النخ *

The first question begins thus:—

السؤال الاول فاذا سألک سائل وقال لک ما معني لا اله الا الله

فقل لا معبود بحق *

The reply runs as follows:—

الا الله و اصلها الايمان و فرعها الاسلام و ثدوتها الاحسان النخ *

An anonymous work of the same nature is mentioned in Berlin, No. 3483; but the contents of the latter do not agree with the contents of our treatise.

No. 948.

fol. 34; lines 29; size $8\frac{1}{2} \times 5\frac{1}{2}$; 7×4 .

سبيل الاذکار و الاعتبار

SABÎL AL ADKÂR WA AL I'TIBÂR.

A rare treatise, expounding concisely, from the mystical point of view, the mysteries of the creation of man, the various stages of human life from birth to death, the conditions of the soul in the period intervening between death and the Day of Resurrection, and the life of man in the next world. The work was composed in A.H. 1110, and is divided into the following five 'Umr:—

(i) fol. 3-7. ... العمر الاول من حين خلق الله آدم عليه السلام ...

فلم يزل ننقل من صلب الى رحم ومن رحم الى

صلب الى ان خرج كل واحد منهم من بين ابيه

وامه *

(ii) fol. 7^b-21^a. العمر الثاني من حين خروج الانسان من ابوه

الى الدنيا الى وقت موته النخ *

(iii) fol. 21^b-27^a. العمر الثالث من حين خروج الانسان من الدنيا

الى الموت الى ان يدعته الله بالنفخ في الصور

وهلك مدة البرزخ *

- (iv) foll. 27^b-30^a. العمر الرابع من حين خروج الانسان من قبرة او
 من حيث شاء الله بالنفخ في الصور *
 (vi) foll. 30^b-34. العمر الخامس من وقت دخول الانسان في الجنة
 الى الابد *

Author: As Sayyid 'Abdallâh bin 'Alawî bin Aḥmad bin al Haddâd Bâ'alawî السيد عدد الله بن علوي بن احمد بن الحداد باعلوي. Our author, who traced his descent from 'Alî, the 4th Caliph, was born in Medina, in A.H. 1044; and completed his studies there. In A.H. 1079 he came to Mecca, where he spent the greater portion of his life in literary pursuits and pious devotion. His biographers tell us that he enjoyed an equal reputation as Şûfî, scholar and author. Six of his works are enumerated in Brock., vol. ii, p. 407. He was a well-known supporter of the practice of visiting the tombs of the saints (زيارة القدور); and himself visited a number of Islamic countries with this object. He died in A.H. 1132 = A.D. 1719. See Silk ad Durar. vol. iii, p. 91; Bûhâr Library, vol. ii, No. 129; Brock., *loc. cit.*

Beginning:—

سبحانك لا علم لنا الا ما علمتنا انك انت العليم الخبير الحمد لله
 الواحد القهار العزيز الغفار احمد بما حمد نفسه و بما حمده عباده
 المخلصون و اسم هذا المؤلف سبيل الاذكار و الاعتبار *

Written in fair Naskh. Dated A.H. 1202.

No. 949.

foll. 45; lines 16; size 8×6; 5½×4.

اتحاف السائل باجابة السائل

ATHĀF AS SÂ'IL BI AJWIBATI AL MASÂ'IL.

A rare work (of which the first folio is missing in the present copy), containing replies to certain questions connected with Sûfism, referred to the author by one 'Abdarrahmân. Neither the work nor the author is mentioned in any catalogue; but its subject-matter is identical with that of a composition having the same title by

‘Abdallāh bin ‘Alī al-Ḥaddād (d. A.H. 1132=A.D. 1719; see No. 948 above), noticed in *Silk ad Durar*, vol. iii, p. 91; and we may safely take it to be the same work. It was composed in A.H. 1072, as appears from the following colophon:—

وكان الفراغ من املائه سنة اثنين وسبعين الف من الهجرة *

The present copy of the work opens abruptly thus:—

العلم و الحكم ملجوى به القلم اما بعد فقد طلب منى
الشيخ الزكى ... عبد الرحمن جوابا من عدة مسائل الخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

No. 950.

fol. 7; lines 73; size 8×6 ; $5\frac{1}{2} \times 3$.

ارجوزة المصطلح

URJŪZAT AL MUṢṬALAḤ.

A rare treatise, containing a metrical explanation in 1,000 couplets of technical terms used by the Šūfis. The above title is given to the treatise by the author himself in the following hemistich: *اني سميت ارجوزة المصطلح*. No mention of any treatise under this title is found in any catalogue, however. A treatise containing 1,000 couplets, entitled *Urjūzah*, by Muṣṭafā Bakrī (d. A.H. 1162=A.D. 1748) is mentioned in Berlin, No. 8162/4; but its subject-matter does not agree with that of the present treatise. The two works are clearly by the same author, however. Cf. the following hemistich at the end of the present *Urjūzah*: *ومصطفى البكري حرر نظماً*; in which Muṣṭafā al Bakrī refers to himself as the author of the treatise. Again, in the following couplet:—

اني لخصت في الالفية فصلا في اصطلاح الصوفية

he mentions another composition of his, entitled *Al Alfiya*, which is a work by the same Muṣṭafā. See Berlin, No. 3053. In *Silk ad Durar*, vol. iii, pp. 191–200, 222 works of Muṣṭafā Bakrī are enumerated; but the present treatise is not one of them. Notices of 53 of his works are found in Berlin, vol. x. p. 386. The author's full name runs as follows: Muṣṭafā bin Kamāladdīn bin ‘Alī bin Kamāladdīn bin ‘Abdal Qādir Muḥiaddīn aṣ Ṣiddīqī al Ḥanafī ad Dimashqī al Bakrī مصطفى بن كمال الدين بن علي بن كمال الدين بن عبد القادر محيى الدين

الصدىقى الحنفى الدمشقى البكرى. He was a prominent Sûfi author of the 13th century A.H., and belonged to the Hanafi School. He was born in Damascus, in A.H. 1099; and having lost his father in childhood, was brought up by his uncle, Ahmad bin Kamâladdîn (d. A.H. 1117=A.D. 1705), under whom he studied for some years. He completed his studies in Damascus under the leading teachers and professors; and received his first spiritual training, according to the Khalwatîyah rule, from Shaikh Abdallaṭîf al Khalwatî (d. A.H. 1121=A.D. 1709), who granted him a license for Sûfism. In A.H. 1122 he left Damascus for Jerusalem, where he lived about four years and attended the lectures of eminent professors. In A.H. 1126 he returned for a few years to his native place; and afterwards went to Mecca, Medina, Ḥamât, Baġdâd, Egypt and other places. We are told by his biographers that, in the course of his journeys, he received spiritual training, according to the Qâdiriyyah rule, in Ḥamât, from Shaikh Yûnus al Qâdiri, and again, according to the Naqshbandîyah rule, in Mecca, from Sûfi Mûrâd Bakḥsh (d. A.H. 1169=A.D. 1755). He spent the greater part of his life in Damascus and Egypt, where he left a large number of pupils and disciples. Sulaimân Pâsha, Governor of Damascus, and Raġab Pâsha of Egypt used to attend the sittings of our author. He died in Egypt, A.H. 1162=A.D. 1748 (though Brock., vol. ii, p. 308, merely mentions that he was alive in A.H. 1137). See Silk ad Durar, *loc. cit.*; Tâj at Tabaqât, vol. xii, fol. 759.

The work opens thus:—

قال الفقير الكبير المصطفى سبط البشير نجل صديق صفا

Written in ordinary Naskḥ. Not dated; apparently 13th century A.H.

No. 951.

fol. 10; lines 25; size 8×5; 7×4.

الفتوحات الإلهية في التوجهات الروحانية

AL FUTUḤÂT AL ILÂHÎYAH FÎ AT TAWAJJUḤÂT AR RŪḤÎYAH.

A concise Sûfi treatise, dealing with *الحقيقة المحمدية* (the doctrine that the light, or original essence, of Muḥammad, was created before all things). The subject is discussed in detail in the well-known history of the Prophet, entitled *Mawâhib al Ladunniyah*, vol. i, p. 12. The *Walihabîs* (see Lib. Cat., vol. x. No. 585) reject the

doctrine and say that it is an invention of the Şūfis (see Hughes' Dictionary of Islām, p. 162). The present treatise also discusses briefly التوجّهات الروحية (the attraction exercised by one soul on another, through mystical communion).

Author: Muḥammad bin 'Abdalkarīm al Madanī ash Shāfi'i السمان المدني الشافعي, commonly called As Sammān.

He was born in Medina, where he studied under Muḥammad bin Sulaimān (d. A.H. 1194=A.D. 1780) and many others; and was a disciple of Muṣṭafā Bakrī (see No. 950 above). He died in A.H. 1189=A.D. 1775. See Silk ad Durar, vol. iii, p. 60.

Beginning:—

الحمد لله الذي جعل محبته صلى الله عليه وسلم مبدئي اساس
الايمان و بعد فهذه رسالة لطيفة و كلمات ظريفة تتضمن التوجه
الروحي اليه صلى الله عليه وسلم و سميتها بالفتوحات الالمانية في
التوجهات الروحية الخ *

We are not acquainted with any other copy of the work.

Written in rough Naskḥ. Not dated; apparently 13th century A.H.

No. 952.

fol. 50: lines 21; size $7\frac{1}{2} \times 5$; $6\frac{1}{2} \times 3\frac{1}{2}$.

زبدة الرسائل الفاروقية وعمدة السائل الصوفية

ZUBDAT AR RASÂ'IL AL FÂRŪQÎYAH WA 'UMDAT AL MASÂ'IL AŞ ŞŪFÎYAH.

An Arabic translation of certain passages, dealing with important mystical principles, selected from the first part of the well-known Persian work on Şūfi-m, entitled *Maktûbât* (for a copy of which see Persian Hand-list. No. 1388), by Mujaddid Alf Şānī (d. A.H. 1035=A.D. 1626).

By Yūnus An Naqshbandī يونس النقشبندى. Neither the present translation nor its author is mentioned in any catalogue; and our works of reference do not provide us with any account of the latter. He was evidently a scholar of the 12th century A.H.; cf. his reference on fol. 3^v to his Shāikh 'Alī bin Aḥmad al Kizabī (d. A.H.

1165=A.D. 1751; see Silk ad Durar, vol. iii. p. 205), viz : رأيت شيخنا
الكزري.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على سيد المرسلين و على
آله وصحبه اجمعين و بعد فيقول اسير الدنوب سمي
صاحب الصوت طالما كنت اطلب مجلدات غوث المحققين
..... شيخ مشايخنا الشيخ احمد الفاروقي الفقه بندي جزاه الله من هذه
الامة الخ *

The translation begins on fol. 2^a thus:—

قال الامام الرباني مجدد الف الثاني قدس سره و نفعنا به في
معارف الصوفية اتم ان معارف الصوفية و علومهم في نهاية سيرهم
و سلوكهم انما هي علوم الشريعة الخ *

Written in ordinary Naskh. Not dated; apparently 13th
century A.H.

No. 953.

fol. 7; lines 7; size $8\frac{1}{2} \times 6$; $6 \times 8\frac{1}{2}$.

الرسالة في التصوف

AR RISÂLAT FÎ AT TAŞAWWUF.

A rare treatise, in which certain points of Sûfism are discussed, but which deals chiefly with the virtues of Shaikh Khâlid Aṣḥ Sharazûrî (d. A.H. 1231=A.D. 1816: see Aṣ-ḥ al Mawârid, Hand-list, No. 2441), a famous Sûfî, specially known as an opponent of Wahhâbî doctrines (see Lib. Cat., vol. x, No. 585). The present treatise was composed by a disciple of the said Shaikh, and was sent to him while he was in Bagdâd.

Author: ʿUṣmân bin Sanad Al Baṣrî عنمان بن سند البصري, a disciple of the above-mentioned Shaikh Khâlid and the author of Aṣ-ḥ al Mawârid, mentioned above. He died in A.H. 1250=A.D. 1834. See Iktifâ al Qunûr, p. 434. For other works of our author see Berlin, Nos. 10125, 10153, 10154.

Beginning:—

الحمد لله الذي شرح للعارفين صدره الخ *

Written in fair Naskh. Not dated; apparently 13th century A.H.

An anonymous note on the title-page, indicating the subject-matter of the work and the author's name, runs thus:—

هذه رسالة كتبها مولانا و شيخنا الشيخ عثمان بن سدد البصري
و ارسلها الى الشيخ خالد في مكتوبة بغداد *

The writer of the above note, in referring to the author of the treatise, uses the phrase شيخنا (my master); and was, therefore, a pupil of the author. He is also the scribe of the present copy, since the handwriting of the note is identical with the handwriting of the MS.

No. 954.

foll. 27; lines 13; size 8×5; 6½×4.

الرسالة في تعريب مكاتبات الائمة الرباني

AR RISÂLAT U FÎ TA'RÎB AL MAKÂ- TABÂT AL IMÂM AR RABBÂNÎ.

An Arabic translation of 89 Persian letters, addressed to a number of nobles of different countries and conveying mystical instruction, contained in Maktûbât of Mujaddid Alf Şâni (see No. 952 above). The name of the translator does not appear anywhere in the body of the work; but a note on the title-page, which runs thus: رسالة في تعريب مكاتبات الامام الرباني لمحمد صالح افندي tells us that he was one Muḥammad Ṣāliḥ Afandi, a Turkî scholar. Another note in the Turkî language tells us that the translator was a Turkî scholar of the 13th century A.H.

Beginning:—

باسمہ و سبحانہ تعالیٰ و سلام علی عبادة الدين اعطفى سلام قولاً
عن رب رحيم كذاب معروف يسجد بها المفسرون الخ *

We are not acquainted with any other copy of the present translation.

Written in Nasta'liq. Not dated; apparently 13th century A.H.

MIXED CONTENTS IN ŞÛFÎSM AND ASCETICISM.

No. 955.

fol. 30 ; lines 17 ; size $6\frac{1}{2} \times 5$; $6 \times 3\frac{1}{2}$.

المجموعه في التصوف

AL MAJMÛ'AH FÎ AT TAŞAWWÛF.

The present Majmû'ah contains two treatises on Şûfism by the same author, viz., Muhiyiddin Muḥammad bin 'Alī, commonly called Ibn Al 'Arabī العربي بن علي (d. A.H. 638=A.D. 1240 ; see No. 865 above).

I. foll. 1-21. كتاب الكنه مما لاد للمبد منه. Kitâb Al Kunh Mimmâ Lâd Budda Lil Muridi Minhū. A treatise dealing with the duties of novices, divided into five *Bâb*, the last of which is subdivided into five *Faṣl*. The contents of the work are fully described in Berlin, No. 2900.

The colophon of the author quoted by the scribe, which runs thus : *تم الكتاب والحمد لله حق حمده بمدينة موصل سنة احدى و ستمائة* tells us that the present work was composed in Mawṣil in A.H. 601.

This is followed by the colophon of the scribe quoted below, which tells us that our MS., dated A.H. 778, was transcribed from an autograph copy :—

هذا آخر ما وجدته بخط المصنف الشيخ الإمام المحقق محيي الدين
محمد بن علي ابن العربي غفر الله له فرغ من كتابته الفقير الى
الله تعالى ابو بكر بن اسحاق بن ابراهيم الزاهدى شعر جمادى الاولى
سنة ثمان و سبعين و سبعمائة *

Beginning :—

الحمد لله رب العالمين و العافية لمنقين و على الله على سيدنا
محمد و آله و سلم سألت ايما المريد المسترشد عن كنه ما بدا لك منه
فاجبتك في هذه الاوراق على ما سألت *

For other copies of the work see India Office, No. 660 ; Goth., No. 914 ; Cairo, vol. ii, p. 144 ; Berlin, *loc. cit.*

Written in fair Naskḥ. Dated A.H. 778.

Scribe : أبو بكر بن اسحق بن ابراهيم الزاهدی .

II. foll. 23-30. ندبة الخرقه و شروطها . Nisbat Al Khirqa Wa Shurūṭuhâ. A treatise in which is discussed the validity of the practice of investing novices with the sacred garment (خرقه). The conditions under which the investiture should be made are also enumerated. The work is chiefly based on the Qur'ân and Ḥadīṣ. At the end, the author enumerates the Shaiḳhs from whom he himself received garments.

Beginning :—

الحمد لله الذي خلع على عباده اهل العزاية باسمائه الحسنی النخ *

For other copies of the work see India Office, No. 657 3; Berlin, No. 2981/2.

Abû Bakr Ishâq, the scribe of the former treatise, is clearly the scribe of the present treatise also, since the handwriting is the same.

Written in fair Naskḥ. Not dated; apparently 8th century A.H.

No. 956.

foll. 57; lines 23; size $7\frac{1}{4} \times 6$; $5\frac{1}{2} \times 6$.

المجموعه

AL MAJMŪ'ÂH.

The present Majmû'ah contains six treatises on Ṣūfism (together with quotations from the sayings of certain Ṣūfis), composed by the same Muḥiaddin Ibn al 'Arabî الدین ابن العربی, see No. 955 above. All these treatises were transcribed by عبد الرحمن بن خواجه محمود in the following months, viz., Rabi' II, Jumādâ I, Jumādâ II and Rajab, of the year A.H. 1017.

I. foll. 1-6^a. كتاب الفناء في المشاهدات Kitâb Al Finâ' Fî Al Mu-shâhadât. A treatise expounding the mystical stage known as فناء (absorption into the Deity) and the spiritual experiences enjoyed in the same. The author, in the preface quoted below, solemnly warns Ṣūfis against giving out commonly the revelations and mystical secrets of this stage. The following Ḥadīṣ from Ṣaḥīḥ Bukhârî (see Lib. Cat., vol. v, part i, No. 129), is quoted in support of this injunction :—

كدا قال ابو هريرة رضى الله عنه فيما ذكر البخاري في صحيحه حملت

عن النبي صلى الله عليه وسلم جبرائيل من العلم فاما الواحد فبدئته فيكم
واما الاخر فلو بدئته قطع مني هذا البلعوم الخ *

The author on fol. 5^b. in connection with a certain theory, says that it will be discussed again in *Futūhāt al Makkiyah* (سترد ذكرها في), a well-known large work of our author, composed in Mecca in A.H. 629 (see No. 865 above). Hence we may conclude that the present treatise was composed in Mecca in or before that year.

Beginning:—

قال المذنبى لهذا الكتاب رضى الله عنه انحمد لله الذي قدر
وقضى وحكم وامضى ورضى وارضى وتقديس عظمة وجلالا وتنزه
ان يكون جوهرها وعرضا وهذا الفن من الكشف والعلم يجب
سترة عن اكثر الخلق بما فيه من العلو وفوزة بعيد والتلف فيه قريب الخ *

For other copies of the treatise see Berlin, No. 2945; Wien, No. 1910; Br Mus., No. 886 17.

In all these copies the word *Mushâhada*, occurring in the title of the work, is given in the singular form; but in our copy it is used in the plural form (*Mushâhadât*).

Written in Naskh. Dated 7th Jumâdâ I, A.H. 1017.

II. foll. 6^b-10^a. مغيب Miftâḥ Al Gaib. A treatise relating to the subject of علم الهى or mystical knowledge of God.

Beginning:—

الحمد لله المتفرد بعلم المفتح الاول المنعوت بما سبحانه من كون
متمكلا فى الاول الفاتح بما مغايب الغيوب الخ *

For other copies of the work see Berlin, No. 2962; Br. Mus., No. 886 22.

In our copy, the first word of the title occurs in the form of the singular: but in the other copies, referred to above, the word is used in the plural form.

Written in fair Naskh. Dated 10th Jumâdâ I, A.H. 1017.

III. foll. 10^a-16^a. مقام القربه Muqâm Al Qurbah. A treatise dealing with the definition of مقام القربه a mystical stage for which also see No. 891 above, and the spiritual experiences enjoyed in the same. The author, in the following passage on fol. 14^a, refers to another work of his, viz., *Kitâb al Khalwat* (see No. 885 above), thus: كما ذكرناه في كتاب الخلوة.

Beginning:—

الحمد لله الذي يخصص من شاء من عبادة بخصائص علوم
الاعمال النخ *

For other copies of the treatise see Berlin, No. 2910; Br. Mus., No. 886/19; Cairo, vol. vii, pp. 15-21, 45.

Written in fair Naskh. Dated 16th Jumâdâ, A.H. 1017.

Foll. 16^b-18^a. Contains quotations from the sayings of the following famous Šūfis: Abu'l Ḥasan Kharqâni; Dûn Nûn Miṣrî; Sahl bin 'Abdallâh.

IV. foll. 18^b-24^a. مراتب علوم الوهب Marâtib U 'Ulûm Al Wahb. A treatise expounding the various stages of progress in the Divine knowledge, and the spiritual experiences enjoyed by novices in each of those stages.

Beginning:—

قال منشيء رضى الله الحمد لله منفتح الغنوم وفاتح مغالق العلوم
عن السر المكتوم المنزل من المقام القديم الى حضرة التعليم النخ *

For other copies of the treatise see Berlin, No. 2946; Br. Mus., No. 886/18; Cairo, vol. vii, p. 371.

Written in fair Naskh. Dated 6th Rabi' II, A.H. 1017.

V. foll. 24^b-29. نسخة الخلق Nuskhat Al Kḥalq. A treatise expounding the mysteries of the creation of the world and of Adam, with a brief discussion of the pre-eminence of men among the creatures of God.

Beginning:—

الحمد لله الذي جعل الانسان الكامل معام الملك النخ *

For the only other known copy of the treatise see Br. Mus., No. 886/15.

Written in fair Naskh. Dated 5th Jumâdâ I, A.H. 1017.

VI. Foll. 30-57. كتاب الاسفار في نتائج الاسفار Kitâb al I-fâr Fi Natâ'ij Al Asfâr. A very rare treatise expounding the mystical lore connected with the existence of God, the creation of man, the mystical changes which occur and the various stages of man's progress in the Divine knowledge.

Beginning:—

الحمد لله اكنن في انعم الموصوف بالاستواء النخ *

We are not acquainted with any other copy of the treatise.

Written in fair Naskh. Dated 3rd Rajab, A.H. 1017.

No. 957.

foll. 8; lines 23; size $7\frac{1}{3} \times 6$; $5\frac{1}{3} \times 3$.

المجموعه

AL MAJMÛ'AH.

The present Majmû'ah contains three treatises on Sûfism, written in good Naskh. Not dated; apparently 11th century A.H.

I. foll. 1-2^b. زَادُ الطَّالِبِينَ Zâd At Tâlibin. A treatise expounding the following five points:—

(i) ذِكْر (recital of prayers). (ii) مَخَالَفَةُ نَفْس (resistance to the evil side of man's nature). (iii) تَرْكُ دُنْيَا (renunciation of the world). (iv) تَوَكُّل (reliance on God). (v) رِضَا (cheerful acceptance of God's decrees).

Neither the author nor the treatise is mentioned in any catalogue: but the following note on the first folio, which runs thus: *الحمد لله الذي جعل في هذه المسألة علي بن حسان الدين المحققى* tells us that the treatise is by 'Alî bin Husâmmaddin al Muttaqî (d. A.H. 975=A.D. 1665; see Lib. Cat., vol. v, part ii. No. 425).

In the absence of any direct evidence to the contrary, we may safely accept this statement.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد وآله
اجمعين فصل فى الذكر يذنبني لاطالب ان يذكر الله تعالى دائماً
و خفية الخ *

II. foll. 2^b-5^b. اسرار العارفين Asrâr Al 'Ârifin. A treatise expounding the mysteries underlying certain principles of Sûfism, and enumerating the duties of novices, divided into 29 short *Faṣl*. The treatise and its author, Husâmmaddin, are mentioned in Hâj. Khal., vol. i. p. 281. thus: *اسرار العارفين و سر الطالبيين للشيخ حسان الدين*. This statement is supported by a note on the first folio of our copy, which runs thus: *مدداً أيضاً لعلي بن حسان الدين*, and which tells us that this is also the work of 'Alî bin Husâmmaddin *علي بن حسان الدين*, the author of the preceding treatise.

Beginning:—

الحمد لله رب العالمين و الصلوة و السلام على رسوله محمد سيد
المرسلين و على آله و اصحابه الطاهرين اما بعد فان ربيع الفقر قد خربت

و دياره قد وهنت قاردت ان اكتب كتابا في علم السالكين و الفقراء
العارفين و سميت اسرار العارفين و سير الطالبين الخ *

III. foll. 5^b-8. الرسالة في الفقر Ar Risalat Fi Al Faqr. A treatise dealing with the mystical stage known as Faqr (poverty), and with the virtues of the same. The scribe in his colophon, quoted below, tells that the present Mukhtaṣar comprises the sayings of Shihâbaddîn As Suhrawardî (d. A.H. 632=A.D. 1234; see Lib. Cat., vol. x, No. 519). The title is not given anywhere in the body of the treatise. The title given above we have borrowed from Berlin, No. 3161, where a copy of the work is described, and the authorship ascribed to the above-mentioned Shihâbaddîn As Suhrawardî السمروردي.

Beginning:—

الحمد لله الذي يعلم ميكائيل البحار سألني بعض الاصدقاء و فقههم
الله تعالى من شرح الفقر الخ *

The colophon of the scribe runs thus:—

تمت بعون الله و حسن توفيقه هذا الكلام مختصر مفيد في
مدح الفقر من مقالة الشيخ العارف شهاب الملة و الدين
السمروردي الخ *

Only one other copy of the treatise is known to us, viz., Berlin, *loc. cit.*

No. 958.

foll. 64; lines 24; size 7½ × 5; 6 × 3.

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains two treatises on Šūfism by the same author.

I. foll. 1-5. التلويحات الصوفية At Talwihât As Šūfiyah. A treatise expounding mystical theories, relating to the existence and other attributes of God and man, divided into ten Talwih. One Muḥammad Bâqir, in a note on the last folio, which is followed by his seal, dated A.H. 1215 (نسخه مصنف ١٢٥٠), tells us that

the present MS. is an autograph copy. This is confirmed by the author's colophon, and by the frequent alterations and corrections. The handwriting and the paper of the MS. suggest that it was most probably written in the 12th century A.H.

Author: Ṣūfī bin Jawhar al Jhanjhānī جوهر الجمنجاني. Neither the author nor the treatise is mentioned in any catalogue; but from what has been said above, we may conclude that the author was a scholar of the 12th century A.H. He refers to himself as Jhanjhānī (i.e., a resident of Jhanjhān, a small town in Upper India).

Beginning:—

الحمد لله الذى قام بوحدانية ذاته وظهر بتعدد صفاته و بعد
فيقول العبد الضعيف صوفى بن جوهر الجمنجاني الشريف هذه
الوراق المسماة بالتلويكات الصوفية النخ *

The colophon runs thus:—

اقتصرت على ما اشرنا اليه من التلويكات العشرة الكاملة حامدا لله
تعالى ومصليا على نبيه ورسوله محمد وآله واصحابه اجمعين النخ *

Written in fair Naskh.

II. foll. 6-45. *هداية الصوفية*. Hidāyat Aṣ Ṣūfiyah. A treatise (by the same author) explaining technical terms, and expounding certain important philosophical principles. The following reliable Ṣūfis are quoted in the present work:—

- (i) 'Abdalmalik bin Ḥabīb (*d.* A.H. 238=A.D. 852; see *Mirāt al Janān*, fol. 153).
- (ii) Junaid Baḡdādī (*d.* A.H. 297=A.D. 909; see No. 910 above).
- (iii) Shibli (*d.* A.H. 334=A.D. 945; see No. 910 above).
- (iv) Abū Ṭālib al Makki (*d.* A.H. 386=A.D. 996; see No. 826 above).
- (v) Abū'l Ḥasan Kharqinī (*d.* A.H. 425=A.D. 1033; see *Nafaḥat*, p. 336).
- (vi) Ḡazzālī (*d.* A.H. 505=A.D. 1111; see No. 833 above).
- (vii) Mûsuf al Hamadâni (*d.* A.H. 535=A.D. 1043; see *Nafaḥat*, p. 428).
- (viii) Abū Madyan (*d.* A.H. 590=A.D. 1193; see *Nafaḥat*, p. 615).
- (ix) Muhiaddin Al 'Arabī (*d.* A.H. 638=A.D. 1240; see No. 865 above).

(x) Qûnawî (*d.* A.H. 673=A.D. 1274; see No. 873 above).

(xi) 'Alâaddawlah as Samnânî (*d.* A.H. 736=A.D. 1337; see No. 905 above).

Beginning:—

الحمد لله الذي وهب الأسرار لأرباب المشاهدات و الإبصار
بعد فيقول العبد الضعيف عوفي بن جواهر الجبذجباني الشريف
هذه رسالة نورية مسماة بالبداية الصوفية الخ *

Like the former, the present treatise is not mentioned in any catalogue. The hand writing being the same, we may take this also to be an autograph.

No. 959.

fol. 134; lines 22; size 10×7; 9×6½.

المجموعه

AL MAJMŪ'AH.

The present Majmū'ah contains (together with quotations from various works) seven treatises; of which the first six are on Ṣūfism, while the seventh is a brief account of the Prophet's birth. Though the condition of the MS. does not suggest that any part of the original contents is missing. Muḥammad bin Aḥmad Zuhrân, a scholar of the 11th century A.H., and once an owner of the MS., in discussing a certain point in a note on the margin of fol. 61^b, which is quoted below, says that the subject is fully discussed in the first treatise of the Majmū'ah, viz., Muṣḥkil al Iḥyâ' by Ġazzâlî (*d.* A.H. 505=A.D. 1111):—

وقدمر هذا فى كلام من نقل عن العلماء عقب رسالة الإملاء على
مشكل الأحياء وهي أول هذا المجلد *

This treatise (of which only one copy is known, viz., Berlin. No. 1714) is, however, wanting in our copy of the present Majmū'ah, and was evidently removed before the MS. came into the possession of our Library. The above-mentioned Muḥammad bin Aḥmad Zuhrân has made frequent marginal notes on all the treatises, and has pointed out certain errors contained in these works. The

contents of the present *Majmû'ah* were transcribed in the beginning of the 10th century A.H. (see colophons of treatises Nos. i and iv). All the treatises appear to have been written by the same scribe, as the handwriting and paper are identical. The scribe possibly mentioned his name at the end of the first treatise, which is missing from our copy; elsewhere, the name of the scribe is omitted.

I. foll. 1-47. الرسالة المكتبة في خلوة الصوفية. *Ar Risâlat Al Makkiyah Fi Al K̲halwat Aṣ Ṣūfiyah*. A copy of a treatise believed to be unique. Hāj. K̲hal, vol. iii, p. 445, mentions the work thus: الرسالة المكتبة للمشايخ الأعمام قطب الدين عبد الله بن محمد بن أحمد الأصفهاني

The fact that he gives no description of the work, and does not even quote the beginning, suggests that he was unacquainted with any copy of the same. The treatise expounds certain mystical principles and practices, and deals with the duties both of *Shaikhs* and novices. It is divided into the following 23 *Bâb* :—

- (i) fol. 3^a. باب فان قبل كنت الطريق الى الله تعالى *
- (ii) foll. 3^b-4^a. باب هذا العلم الذي به يصح معارفه *
- (iii) foll. 4^b-5^a. باب علوم الشريعة اصول ومروء *
- (iv) foll. 5^a-6^a. باب لابد للمريد من شيخ كامل يتقدي به *
- (v) foll. 6^a-8^a. باب اذا صدقت ارادة الطالب واشتد شوقه الى سلوك الطريق *
- (vi) fol. 8^a. باب نصحيح البداية على ما يخصنا اسناد الطريقة ابو القاسم الجند *
- (vii) foll. 8^a-9^a. باب الشرط الاول دوام الوضوء *
- (viii) foll. 8^b-9^a. باب الشرط الثاني دوام الصوم وتقليل الغذاء عند الافطار *
- (ix) foll. 9^a-9^b. باب الشرط الثالث دوام السكوت الاعين ذكر الله *
- (x) foll. 9^b-15^a. باب الشرط الرابع دوام الخلوة *
- (xi) foll. 15^b-25^a. باب الشرط الخامس دوام ذكر الله تعالى باللسان مع حضور القلب *
- (xii) foll. 25^b-28^a. باب الشرط السادس دوام نفي الخواطر *
- (xiii) foll. 28^b-30^a. باب الشرط السابع دوام ربط القلب بالشيخ عن حذ الارادة الغامضة *
- (xiv) foll. 30^a-31^a. باب الشرط الثامن دوام ترك الاعراض على الله تعالى *

- (xv) foll. 31^b-32^a. باب على السالك ملازمة انواع العبادات في جميع احواله *
- (xvi) fol. 32^a. باب في ذكر آدابهم في معايراتهم *
- (xvii) fol. 33^a. باب في مراعات ما يجب رعايته *
- (xviii) fol. 33^b. باب ان الله تعالى بعث النبي صلى الله عليه وسلم لبكون داعياً للامة *
- (xix) fol. 34^a. باب في التصرف و مدغمهم *
- (xx) fol. 35^a. باب في المعرفة *
- (xxi) foll. 35^b-41^a. باب بعجب على السالك ان يعرف اصول الدين *
- (xxii) foll. 41^b-45^a. باب في شيء من واقعات اهل الخلوة *
- (xxiii) foll. 45^b-47^b. باب في شرف هذه الامة المرحومة *

Author: 'Abdallâh bin Muḥammad bin Ayman al Iṣfahî dī ʿabd ʾallāh ʾibn ʾayman al-ʾiṣṣafīdī. Hāḷ. Kḥal., loc. cit., tells us nothing as to the author's period; but from the following Catena (سلسلة) of the author ending with the Prophet, which is given on foll. 19^a-19^b, we learn that he was a Šufī of the 8th century A.H., since he refers to the famous Šufī 'Abdarrahmān Kasraqī (d. A.H. 700=A.D. 1300; see Muḡmal Faṣīḥī, fol. 200^b)* as the Shāikh of his own Shāikh, Burhān-addīn:—

فقال علي كيف اذكر يا رسول الله قال عليه السلام غمض عينيك واسمع
منى ثلاث مرات ثم قلبها ثلاث مرات و انا اسمع فقال النبي صلى الله عليه
و سلم لا اله الا الله و علي يسمع ثم قال علي لا اله الا الله ثلاث مرات
و النبي يسمع ثم لقن على رضى الله الحسن البصري و هو لقن حبيب
العجمي و هو لقن داؤد الطائي و هو لقن معروف الكرخي و هو لقن
السري السقطي و هو لقن الجذيد و من جنيد الى على الورد باري و منه
الى ابي علي الكاتب و منه الى ابي عثمان المغربي و منه الى ابي القاسم
الكورگاني و منه الى ابي بكر الفساج و منه الى احمد الغزالي و منه الى
ابي النجيب السهروردي و منه الى عمار بن ياسر و منه الى نجم الدين
الكبرى و منه الى على لاله و منه الى احمد الكورگاني و منه الى عبد

* He was born in A.H. 639, according to Jāmī, in his famous work, Nafahāt, p. 503. Jāmī omits the date of his death, however.

الرحمن الكسوقي ومنه الى برهان الدين ومنه الى الفقير مؤلف
هذا التأليف *

Beginning:—

الحمد لله العظيم شانه القوي سلطانه اما بعد فقد الفت
هذا التأليف في مكة شرفها الله تعالى ثم استدركته بمدينة دمشق وزدت
فيه فرائد النخ *

From the above-quoted preface, we learn that the present treatise was originally composed at Mecca, and was revised and enlarged at Damascus.

The colophon of the scribe, indicating the title of the work and the date of transcription (viz., A.H. 902), runs thus:—

تمت الرسالة المكية بعون رب البرية سابع عشر المحرم من شهر سنة
اثنى عشر وتسعمائة *

The title and the author's name are given in a note on the title-page, which runs thus:—

الرسالة المكية فى الخلوة الصوفية تصنيف الشيخ الامام العلامة
قطب الملة والدين عبد الله بن محمد بن ايمن الاصمغيدى *

The present MS. was compared with the copy from which it was transcribed, as appears from the following note at the end:—

بلغ مقابلة على حسب الطاقة على النسخة المنقولة عنها النخ *

The above note is followed by an autograph note of Muḥammad Zuhṛân, thus:—

طالعت هذه الرسالة بتمامها كتبه مالكه الفقير الى ربه
الرحمن محمد بن احمد بن زهران الاجهوري الشافعي الازهري الاشعري *

Muḥammad Zuhṛân, a scholar of the 11th century A.H., to whom reference has been made above, in a marginal note on fol. 20^a, criticises our author for committing a gross mistake, and for defective knowledge of the subject; and warns readers that they should not accept his views uncritically.

It may be added that the author is also open to the serious charge of quoting from the works of others without acknowledgment. For example, on fol. 4^b, he quotes about 20 lines (from العلوم الشريعة

verbatim from fol. 144 of a work, No. 825 above, by Abû Nasr as Sarrâj, as if they were his own.

II. Foll. 48-89. A copy of a treatise on Şûfîsm, containing 41 foll., which is defective both at the beginning and at the end. Foll. 48-88^a contain anecdotes and an account of the virtues of Şûfis and pious men, with particulars as to the date of their death or the century to which they belonged. In certain cases, when the name of the Şûfi or pious man is not known, the anecdotes begin thus: عاد مجبول. Foll. 88^b-89 contain a discussion of mystical principles and practices. The work opens abruptly thus:—

عابد اسود قال ابن المبارك قدمت مكة فاذا الناس قحطوا من
المطروهم يستسقون في المسجد الحرام الخ *

It ends abruptly, with a portion of the chapter on سماع (listening to songs), as follows:—

ثم اعلم ان مسئلة السماع لم يزل يلججون بها قديما و حديثا و كل احد
من الناس يتكلم في ذلك على حسب معتقده ولا شك ان الاعتقاد انما
ينشأ من ملابسة ما يتلقاه الخ *

The catchword (الشخص) for the next (missing) folio is found at the right-hand bottom corner of the last folio, showing that our copy is defective at the end as well as at the beginning. The author's name is not given anywhere in the text; but that he was a scholar of the 8th century A.H., and a contemporary of the famous King Timûr (A.H. 771-807=A.D. 1369-1405), is known to us from the following passage on fol. 88^a, in which it is stated that a certain friend of the author's sent his son to him in Damascus, before it was captured by Timûr (viz., in A.H. 803; see Mujmal Faṣiḥi, fol. 236^a):—

وانا اذكر حال شخصين من اصحابي كانت اقامة احد يهما في بلاد
عجلون ... و الآخر كان مقيما بببيت المقدس و اما المقيم بقريّة عجلون
بعث ولده الى دمشق ليستغل علي في العلم و كان ذلك قبل مجي
تمرنك *

III. foll. 90-91. الرسالة في الطرق Ar Risâlat Fi At Turuq. The above title is borrowed from Berlin. No. 3272; but in the following note on our copy, the work is entitled: Kitâb Fi Bayân Aqrab at Turuq:—

كتاب في بيان اقرب الطرق الى الله تعالى على قول نجم الدين
الكبرى من تصنيفه وهو ورقان *

It is a treatise expounding the three main branches of mystical teaching, viz., (i) طريق ارباب المعاملات (ii) طريق ارباب المجاهدات (iii) طريق ارباب السائرين and the following ten principles comprised in (iii): (i) توبه (repentance), (ii) الرهد في الدنيا (renunciation of the world), (iii) توكل (reliance on God), (iv) قناعة (contentment), (v) عزلة (retirement from the world), (vi) ملازمة الذكر (constant recitation of prayers), (vii) التوجه (rapt devotion to God), (viii) الصبر (patience), (ix) الرقبة (meditation), (x) رضا (cheerful acceptance of God's decrees).

Author: Abu'l Jannâb Aḥmad bin 'Umar bin Muḥammad bin 'Abdallâh Al Kḥayûqî Aṣ Ṣûfî عبد الله بن محمد بن عمر بن الجنب أحمد بن عبد الله الكبري, commonly called Najmaddin al Kubrâ, a well-known Ṣûfî of the 7th century A.H., who received spiritual training from the following famous Shaikhs, viz., (i) 'Ammâr bin Yâsir, (ii) Ruzbahân Miṣrî, (iii) Ismâ'îl Qaṣrî. See, for all these three Ṣûfis, Nafaḥât, pp. 479-80.

Our author also attended the sittings of Abû An Najib as Suhrawardî (see No. 855 above), who granted him a Kḥirqa (garment); see Mir'ât al Asrâr, fol. 283. He was killed in Kḥawârazm in A.H. 618 = A.D. 1221, the year in which the Tartars captured Kḥawârazm, where there was a general massacre, more than one lakh of people being killed. For a detailed account of the massacre, see Ḥabib as Siyar, vol. iii, part i, p. 21. For our author's life and works see Mir'ât al Janân, fol. 385^b; Nafaḥât, pp. 481-87; Muġmal Faṣîḥî, fol. 177; Mir'ât al Asrâr, foll. 283-87; Berlin, Nos. 3087, 3456, 3733, 8854. Brock., vol. i, p. 440.

Beginning:—

الحمد لله أولا وآخرا والصلوة والسلام على النبي محمد باطناً
وظاهراً فالشيخ الإمام العامل قدرة المحققين نجم الدين أبو الجنب
أحمد بن عمر بن محمد بن عبد الله الخيوني الصوفي المعروف بنجم الدين
الكبرى قدس الله سره الطرق إلى الله تعالى بعدد انفاس الخلائق
لأن الطرق مع كثرة عدده محصورة في ثلاثة أنواع أولها طريق أرباب المعاملات
و ثانيها طريق أرباب المجاهدات ... وثالثها طريق السائرين إلى الله تعالى
... وهو محصورة في عشرة أصول النخ *

For the only other known copy of the work see Berlin, No. 3272.

IV. foll. 92-97^a. سراج القلوب Sirāj Al Qulūb. A work dealing, in 41 Bāb, with 41 important principles underlying the three main branches of mystical teaching. The contents are fully described in Berlin, No. 3314.

Author: Abu'l Khalil Aḥmad bin Muḥammad bin 'Abdalmalik al 'Ash'arī at Tabrizī الشعري الملك الاشعري. The author and the present treatise are mentioned in Hāj. Khal., vol. ii, p. 588, and in Berlin, *loc. cit.*; but nothing is said as to when the author flourished, nor can this be ascertained from the usual works of reference. The fact that the latest authority quoted by our author is Abū 'Alī ad Daqqāq (*d.* A.H. 405=A.D. 1012), and that the above-mentioned Muḥammad Zuhrān, in his note on fol. 96^a, tells us that certain mystical views of our author were accepted by Muḥiaddin al 'Arabī (*d.* A.H. 638=A.D. 1240; see No. 865 above) suggest that our author flourished in the 5th century A.H.

Beginning:—

الحمد لله على ماخصص وع قال ابو الخليل احمد بن
محمد بن عبد الملك الاشعري التبريزي رحمه الله التمس مني
بعض اخواني ان املني كتاب مشتملا على ذكر مقامات العوام والخواص
واخص الخواص وسميته سراج القلوب ... الباب الاول التوبة ...
توبة العوام من الذنوب والسيئات وتوبة الخواص من الزلل والغفلات وتوبة
اخص الخواص من روية الحسنات والانتفات الى الطاعات *

Only one other copy of the work (dated, A.H. 1196) is known, viz., Berlin, *loc. cit.*

Written in good Naskh. Dated A.H. 903.

V. foll. 97-114^a. A work expounding, from the mystical standpoint, the meaning of لا اله الا الله (there is no Deity but God). A note at the top of the first folio, which runs as follows: كتاب الحصن tells us that the present work is Al Ḥiṣn, al Ḥaṣīn, by Aḥmad al Ġazzālī. No work with this title, however, is included in the list of the compositions of Aḥmad al 'Ġazzālī; see Brock., vol. i. p. 426.

On the other hand, a work with the above title is mentioned among the compositions of Shamsaddin al Jazari (*d.* A.H. 833=A.D. 1429); see Brock., vol. ii, p. 203. The preface and contents of this

work, however, do not agree with those of the present treatise. On a careful examination of the various catalogues, we find that the real title of the present treatise is *تجريد كلمة التوحيد* *Tajrīd u Kalimat at Tawhīd*. This is a work by Aḥmad al Ġazzālī; and its contents and preface, as given both in Berlin, No. 2396, and India Office, No. 694/5, agree verbatim with those of the present treatise. Hence the note, referred to above, is correct as regards the author's name, but incorrect as regards the title of the work. The full name of the author runs thus: Aḥmad bin Muḥammad bin Muḥammad al Ġazzālī *أحمد بن محمد الغزالي*, a famous Ṣūfī of the 6th century A.H., and the *Shāikh* of Abū an Najīb Suhrawardī (see No. 855 above). He was the younger brother of the still more famous Ṣūfī Muḥammad al Ġazzālī (see No. 833 above). Both brothers, in the beginning, studied in the Madrasah of Tūs under the same teacher (see No. 833 above); but afterwards they completed their studies under different professors. The present author is chiefly known as the disciple of Abū Bakr An Nassāj. He died in Qazwin in A.H. 520 = A.D. 1126; see *Ikhtiyār ar Rafiq*, fol. 27^b; *Isnawī*, fol. 345; Brock., *loc. cit.*, where seven works of the author are enumerated.

Beginning;—

الحمد لله رب العالمين قال الشيخ الامام جمال الاسلام احمد بن
محمد بن محمد الغزالي رضى الله في الحديث الصحيح عن
سيد البشر محمد المصطفى قال خبرا عن الله تعالى لا اله الا الله
حصني فمن دخل حصني امن من عداي الخ *

For other copies of the work see Berlin Nos. 2394–2405; Cairo vol. ii, p. 80; India Office, No. 694 5.

Written in Naskh. Dated A.H. 903.

Foll. 114^b–115^a. Contain anecdotes of Muḥammad al Ġazzālī (see No. 833 above).

Foll. 115^b–118. Contain a portion of *Munqid Min Az Zālāl* of Ġazzālī (see No. 833 above), dealing with mystical teaching. For a complete copy of the said work see Berlin, No. 1725.

The portion quoted opens thus:—

قال الامام حجة الاسلام في كتابه المنقذ من الظلال الخ *

Foll. 118–122^a. Contain a portion of the biographical account of Ġazzālī (see No. 833 above) contained in *Aṭṭabaqāt Al ‘Alīyah Fī Manāqib Ash Shāfi‘īyah*, a rare biographical work on *Shāfi‘ī* scholars by Muḥammad bin Ḥasan.

The portion quoted opens thus :—

قال الفقير الى الله تعالى محمد بن حسن ... في كتابه الطبقات
العلية في مناقب الشافعية مذهب الامام حجة الاسلام محمد بن محمد
الغزالي القائم على راس الخمسمائة الهـ *

Foll. 122^b-125. Contain a chapter فصل المؤمن quoted from Amâlî of Muḥammad bin Muḥammad bin Zaid al Baġdâdî, a traditionist of the 5th century A.H.

The quotation opens thus :—

فصل المؤمن من امالي السيد الامام ابي المعالي محمد بن محمد
بن زيد الحسيني البغدادي رحمه الله محدوف الاسانيد الهـ *

VI. foll. 125-128. A treatise, containing 40 Ḥadîṣ dealing with the virtues of the mystical stage known as Faqr (poverty) and with the rewards of those who have reached that stage, known as الفقراء. A note on the first folio, which runs thus : كتاب في زيق الفقر tells us that the present ; treatise is a work entitled Kitâb fi Ziq al Faqr by some unknown author.

A treatise having a different title, viz., Ar Rasâlat Fi Faql Al Faqr Wa Al Fuqarâ'i الرسالة في فضل الفقر والفقراء by Aḥmad al Ġazzâlî (see No. 959/5 above), which contains 40 Ḥadîṣ on the subject of Faqr and Fuqarâ'i, is mentioned in Berlin, No. 3344. The title and beginning of the Berlin copy differ from those of the present treatise ; but the agreement in subject-matter, the fact that the first and the last Ḥadîṣ are the same in both, and that the same statement regarding the Khirqa, which is contained in our preface, is also found in that of the Berlin treatise, leave no doubt in our minds that the treatises are the same, and that Aḥmad bin Muḥammad al Ġazzâlî احمد بن محمد الغزالي is the author.

The first Ḥadîṣ, with Isnâd, runs thus :—

قال الشيخ احمد بن حسن بن حسين سمعت من شيعتي الصالح
الزاهد عيسى بن حسن السلفي اعاد الله علينا من بركاته اربعين حديثا
في حق الفقراء على ترتيب مشائخه الحديث الاول عن ابي
هريرة رضى الله عنه انه قال قال رسول الله صلى الله عليه وسلم انى
بعثت لخراب الدنيا وما بعثت لعمارتها *

The last Hadîṣ runs as follows :—

الحديث الأربعون عن ابي الدرداء قال قال رسول الله صلى الله عليه
وسلم حمة الفقير عند الله خير من السبع الارضين و جبالها و ما فيها *

Our treatise begins thus :—

الحمد لله الذي خلق الانسان و اطلق اللسان بالذكر *

The Berlin copy begins as follows :—

الحمد لله يقول العبد الفقير الراجي رحمة الجليل احمد بن محمد
الطوسي تاب الله عليه النح *

It will be noticed that the author's name is given in the beginning of the Berlin copy, but omitted in ours.

In the preface quoted below, it is stated that the Prophet received a garment of Faqr from the angel Gabra'il in ليلة المعراج (the night of his ascent to Heaven); and that this garment afterwards was presented by the Prophet to 'Alî, the 4th Caliph, and was subsequently presented to others down to Šûfi Junaid Baġdâdî (d. A.H. 297 = A.D. 910):—

عن رسول الله صلى الله عليه وسلم انه لما قال اسرى بي و فرغت
من المخاطبة اخذ جبريل بيدي و ادخلني الجنة و اتى بي على قصر
من يا قوتة حمراء ففتح القصر و اخرج لي منه زيق الفقر فلبسه و قال لي
يا محمد و هذا زيق الفقر و ان الله تعالى امرني ان البسه فلا تودعه الا لمن
يستحقه فلبسه النبي صلى الله عليه وسلم و جال بي في الجنة و قال الفقير
فخري و فخر امتي من بعدى الى يوم القيمة ثلث مرات فالبسه النبي
صلى الله عليه وسلم لعلي رضى الله عنه و البسه على لرجلين احديهما
لولده الحسين و الثاني لحسن البصري و البسه الحسن البصري الحبيب
العجمي و البسه الحبيب العجمي لداؤد الطائي و البسه الداؤد الطائي
المعروف الكرخي و البسه المعروف الكرخي لسري السقطي و البسه السري
السقطي لابي القاسم الجنيد النح *

Only one other copy of the work is known to us, viz., the Berlin copy cited above.

Foll. 129-130 contain a quotation from *Jawāhir Al Qur'ān* (see No. 840 above), corresponding to foll. 101-102 of that work.

Foll 130^a-130^b contain 29 couplets, preceded by a note which runs thus: هذه الايات من كلام الامام حجة الاسلام ابي حامد محمد بن محمد بن الغزالي اعلمنا على شخص من اصحابه في علم النوم, and which tells us that a certain friend of *Ghazzālī* (see No. 833 above) dreamed that the latter dictated these couplets to him, describing the pleasures enjoyed by him after death.

Beginning:—

فل الاخواني زأوني ميّتا فبكـوني و زشوني حزنا
ام تلى الغائب منكم حزنا ام تلى الحاضر معكم ههنا

VII. foll. 131-132. المولد الشريف *Al Mawlad Ash Sharif*. A treatise containing a brief account of the Prophet's birth. Neither the author nor the treatise is mentioned in any catalogue. In Berlin 28 works on the present subject, viz, Nos. 9517-45, are noticed; but no mention of the present treatise is found. Works of this nature are generally recited on the occasion of the ceremony called *Milād*, which is chiefly performed on the 12th Rabi I. the birthday of the Prophet.

Beginning:—

الحمد لله الذي ماله مثيل يفاظوه ولا وزير يشاوره الخ *

Fol. 133 contains a quotation from an unknown work.

THE END.



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